

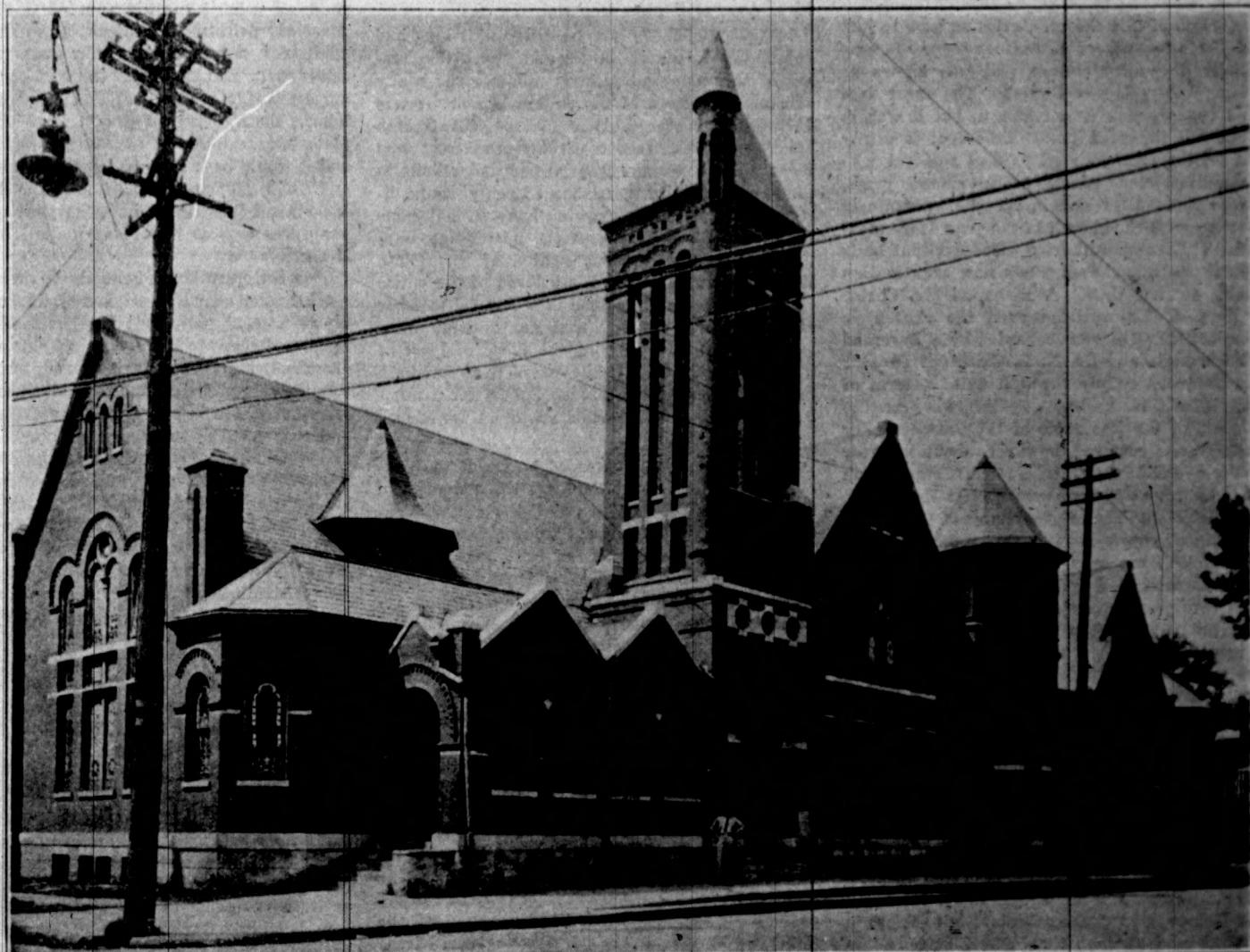
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., NOVEMBER 16, 1922

NEW SERIES
VOLUME XXIV. No. 6



FIRST BAPTIST CHURCH, MERIDIAN

L. R. CHRISTIE, *Pastor*

The First Baptist Church joins her sister churches of Meridian in inviting the Baptist State Convention to meet in Meridian next year. Meridian is a great Baptist city and would give the Convention a royal welcome. We are publishing in this issue an interesting historical sketch of the First Church. You will enjoy giving it a careful reading.

If Dr. Fosdick, a Baptist preacher supplying a Presbyterian Church in New York, should teach in his pulpit that the New Testament Baptism is an immersion, he would probably be put out instanter, neck and crop. But when he teaches that we are not to understand that the Bible is the infallible word of God, he is continued without protest. Well, there are some strange things and people in the world.

The Baptist Pastors' Conference in Sunflower County and Hinds County passed resolutions asking the State Convention, which meets at Grenada, to appoint a committee to investigate as to the character of teaching given our children and young people in the scientific departments to see if it is injurious to Christian faith and give such publicity to their findings as seems proper.

New Mexico Baptist seem in a fair way to lose their State Mission Secretary as Dr. J. W. Bruner has been called to the First Church at Chickasha, Okla.

On account of reduced incomes many of our boards are planning to reduce expenses for next year. Our State Board will probably be no exception to this rule. The problem will be when and how to reduce appropriations with the least damage to the work.

Brother D. W. Moulden is assisting Pastor A. P. Wells in a meeting at Eucutta in Wayne County. He writes that the Leaf River Church in Covington County recently licensed to preach, Brother Oliver Rogers who has gone to the Baptist Bible Institute in New Orleans for further preparation.

"Women in politics make me sick," remarked a voter before a line of women last Tuesday in New York. And sure enough they did for he was soon in the hospital badly used up.

Dr. A. B. Metcalfe, the new pastor at Macon, comes with the purpose to make a thorough going Mississippian and his heart is in all the work. He will get the glad hand of every good Baptist in the state.

The Second Southwide Baptist Organized Class Conference will be held at Hot Springs, January 16-18. Fuller announcement will come later. The one in Mobile last year was a great success and a great blessing. Put this date down in your calendar. The Eastman Hotel is engaged for this meeting.

HISTORICAL SKETCH OF FIRST BAPTIST CHURCH OF MERIDIAN, MISS.

Every Baptist Church ought to feel the importance of keeping accurate records of all its activities. It is not possible for those of any particular period to realize just how vital these records may become to those of succeeding generations. An illustration of these facts is found in the case of the First Baptist Church of Meridian. Had it been known seventy-five years ago that this church would have grown into greatness with a membership of fourteen hundred, and with large and valuable property holdings, those Baptist pioneers would doubtless have seen to it that every item of the early history of this enterprise was carefully kept.

The origin of this church carries us back to just about three-fourths of a century ago. It was originally a country church, and was known as the Oka Valley Baptist Church. The exact date of this organization is not known, but it was in existence in the year 1849. This fact is established on the testimony of a local resident who has sometime since passed his four score years, and who remembers certain specific incidents in connection with the church in the year before mentioned. This same authority witnesses that he is confident that the church was a new organization virtually at that time. A Reverend Mr. Carter who lived at Enterprise served the church as Pastor in 1849. He was succeeded by a Reverend Mr. Yarbrough, and Dr. N. L. Clarke of Decatur was a frequent supply through quite a term of years. The Oka Valley was located near the North end of the Reservoir of the present water works. It was removed, however, about the year 1856 to a point near McLemore's Cemetery in what is known at present as the East End of the City of Meridian. The original name of the church was retained, however, after this removal. Reverend Sol Williams was the Pastor at this time, and he was succeeded by Reverend William Lloyd, who in turn was succeeded by Reverend John B. Hamberlin. About the year 1866 the church was moved again to a new location on the lot where now stands the pastorum of the First Baptist Church. Just immediately West of this location, on what is now Eighth Street, had been established a Baptist School of which Mr. Hamberlin was President as well as Pastor of the church. At the time of this last removal the name of the church was changed from the Oka Valley to the Meridian Baptist Church. The next Pastor was a Reverend Mr. Nelson of Clinton. The writer has been unable to confirm the identity of this minister but he was perhaps Reverend James Nelson, who died at Clinton, Mississippi in 1876, and who at that time was Corresponding Secretary of the Board of Ministerial Education of Mississippi College.

Reverend Theodore Whitfield was the next Pastor in order, coming to Meridian about 1870. Dr. Whitfield was a man of fine equipment, and was in every way a worthy minister of Jesus Christ.

Reverend Columbus Smith, who came from Florida to Meridian, was the next Pastor, and served from 1872 to 1874. He was said to have been a preacher of rare eloquence and unusual ability. Reports are still current in the community of his unusually attractive ministry, and there are many living witnesses who pay high tribute to his wonderful ability.

It will be observed that most of these Pastors were short and it is utterly impossible in the absence of records to give exact dates. The church was frequently without a Pastor all through the period of its early history. Reverend Mr. Foster (perhaps J. C.) who lived in the vicinity of Meridian served the church for quite a while, but it is not possible to tell whether his services were as regular or supply Pastor. In 1877 Dr. W. B. Crumpton, who has been the apostle of Alabama Baptists for a generation, became Pastor of the Church. It was during the

term of his services that Meridian had the dreadful yellow fever scourge, and the faithful ministry of Dr. Crumpton is still gratefully witnessed by scores of Meridian people.

Succeeding Dr. Crumpton was Reverend C. M. Gordon. Mr. Gordon was serving at the same time as President of the Meridian Female College. His was a brief pastorate during which there was quite a good deal of dissension in the church which finally resulted in the withdrawal of quite a large group of members and the organization of a new church which was known as Calvary Baptist Church. This organization built the meeting house which is at present occupied by the Christian Church at the corner of Sixth and Twelfth Avenue. They moved, however, after some years, and organized the present Forty-Fifth Avenue Baptist Church.

In 1879, Dr. J. W. Bozeman began his long and notable Pastorate of the church. With the coming of this able and faithful minister the realy substantial growth of the church began. It was during his Pastorate that the original Church building on the corner of Seventh Street and Twenty-Sixth Avenue was burned and rebuilt in the year 1892. For more than fifteen years he directed the life of this growing body until it came to be recognized as one of the upstanding Baptist organizations in this section of the South. His widow still lives, and is beloved of the entire church and community, and is a faithful member of the church. His two sons are faithful members of the church enjoying the full confidence of the whole community, while one of them has been Superintendent of the Sunday School for a number of years. He died while Pastor of the church in the year 1895.

Dr. Bozeman was succeeded by Dr. R. A. Venable, who prior to that time was the honored and able President of Mississippi College. Dr. Venable was a ripe scholar and an eloquent speaker, and has always stood in the front ranks of the Mississippi ministry. His Pastorate was a period of quiet and steady growth. Dr. Venable retired as Pastor January 1907. In the meantime he had built an attractive home near the suburbs of the city where he still resides, and during these years many of the nearby country churches have been blessed with the privilege of his high class ministry.

Following Dr. Venable came the beloved Dr. T. J. Shipman, who for ten years gave his life to the development and training of the church. He died in the midst of his greatest usefulness and popularity June 30, 1917. Never was a Pastor of any church more universally beloved. The mention of his name awakens the tenderest of responses in the hearts of all the people of the city. Never did any minister have more of the Shepherd's heart than the beloved Tom Shipman. A generation here literally rises up to call him blessed. During his pastorate there were many great revivals with large additions to the membership, and the present Sunday School building was erected.

Following Dr. Shipman came Dr. R. J. Bateman from Troy Alabama March 1, 1918. Handsome, picturesque, and eloquent, he attracted great crowds who sat under his ministry during the three years of his pastorate. For a year he was also President of Meridian Female College, a local institution which a group of local Baptists had purchased. The college enterprise proved to be impracticable, however, particularly in the face of the general commercial depression, and so it was decided to sell the institution to the Northern Methodists who wished to establish a college for negroes. Dr. Bateman accepted a call to the First Baptist Church at Asheville, North Carolina, and went there July 1, 1921. He was succeeded January 1st, 1922 by the writer of this fragmentary sketch who is happy in the privilege of entering into the labors of all this long and splendid line of worthy predecessors. The church reported a Membership of thirteen hundred and fifty-two to the District Association this

month (September); the Sunday School has an average attendance of about seven hundred, and every department of the church work is in healthy and growing condition. We stand at the climax of seventy-five years of development and salute the coming seventy-five with courageous confidence, and with all the hopefulness of Eternal Youth.

L. R. CHRISTIE.

"THE KEY"

(Continued)

Another scripture that is so often misunderstood and has caused no little confusion is found in 1st Cor. 6th chap. and 9th and 10th verses, and reads thus: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." . . . This is very plain language and it means just what it says; and it would be useless to try to explain it away; and I will not try to explain it away. But on the other hand I expect to bring to your mind other scriptures to bear it out and make it more clear if possible.

This scripture is used mostly by the cults who teach human merit, to at least help, in the matter of eternal salvation; or that man must reform, and cease to be the kind of sinner as above described, before he can be saved, or enter into the kingdom of God. And they also use the same scripture to teach that even after a man reforms and ceases to be the sinner as above described, and makes his entry in the kingdom of God, that even then should he do murder, steal, commit adultery, etc., that he would fall from grace, and finally be lost and damned.

That theory is wrong. Now, let's take the "Key" (salvation by grace) and see how it would fit such a theory. Repent of your sins, reform, and leave off all these vile sins before you can enter the kingdom. That would inculcate human merit, and would be works, not grace. Then live a life free from the above mentioned sins. That would require human merit, and would be works, not grace. There would be no "salvation by grace" in that.

Then how may the scripture be explained to harmonize with grace? It is easy: just let it stand just as it is stated, that the unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, shall not inherit the kingdom of God. Why? Because the only way to enter into the kingdom of God is by birth. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God". (Jno. 3-3). For that which is born of flesh, is flesh, and cannot inherit the kingdom of God. "Now this I say brethren that flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption" (1st Cor. 15-50). The flesh remains corrupt after the birth of the Spirit: never enters God's kingdom. Must die and rot out the corruption and be redeemed in the resurrection by being raised incorruptible a spiritual body.

The apostle Paul tells us that "The Kingdom of God is within us." That "our body is the temple of the Holy Spirit." So then we are spiritually born into the kingdom of God, and the "kingdom of God is within us," that is, dwells in this temple of clay.

What is the kingdom of God that dwells in us? Let the apostle Paul answer. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14-17).

We find then that Paul did not mean that because a man was a vile sinner as described in 1st Cor. 6-9-10, that he could not be saved: for we find in the very next verse, he says, "and such were some of you; but ye are washed, but ye

Thursday, November 16, 1922

THE BAPTIST RECORD

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the Lord Jesus, and by the Spirit of our God." He is speaking to them now as to "spiritual".

Then after the apostle says "such" can not enter the kingdom of God, and after he says "such" were some of you who are now in the kingdom: He then explains how "such" may enter the kingdom.

First, by being washed. How washed? By the blood of Christ. "Unto Him that loved us and washed us from our sins in his own blood." (Rev. 1-5.).

Second, by being sanctified. How sanctified? "being sanctified by the Holy Ghost." (Rom. 15-16.). Also see (2nd Thess. 2-13).

Third, by being justified. How justified? Justified by faith. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith." (Gal. 3-24).

J. E. HEATH.

SERIES OF SERMONS BY BEN COX ON BIBLE REVIVALS

July 4th, 1922—See Ezra 7-10

The Revival Under Ezra

Since the revival under Zerubbabel four score years have rolled by. Zerubbabel, as you know made the journey to Jerusalem with about fifty-thousand people. Ezra led about seven thousand. The revival, however, started first in Babylon before it was felt in Jerusalem. They turned their hearts towards Jerusalem before their feet carried them to Jerusalem. The revival started by Ezra seeking the law. That was a good foundation on which to stand—God's book. That is a good way for us to start a revival—seeking God's Word. This alone can tell us how to live, how to die. This along can tell us our duty to God and man. We read that "Ezra sought the law of the Lord to DO it." That is very important. That is the world-need, the practical doing of the Word. The world is not satisfied with the Gospel according to Matthew, Mark, Luke and John, but asks the question, "What about the gospel according to you?" It is very true that:

You are writing a gospel, a chapter each day
By the deeds that you do, by words that you
say.

Men read what you write, whether faithless
or true.

Say, what is the gospel according to you?

The world needs to see the gospel translated into the practical deeds of every-day life. You sometimes hear it said "In one eye and out of the other." Sometimes in foreign countries they refer to missionaries as the "Jesus man" the "Jesus woman." "There comes the Jesus man." "There comes the Jesus woman." My heart was saddened recently as the news came to me of a brilliant Baptist preacher who had memorized the entire New Testament, yet who was found in a brothel in disgrace. Now, his memorizing the New Testament did not do any good as far as he put it in practice. Says Jesus "Be not hearers only but doers of the Word." He gives the striking illustration of the man who heard the Word, and did it, and likens him to the man who built his house on the rock, while the man who heard the Word and did it not was like the man who built his house upon the sand. Now, the rains will descend and the floods will come and the winds will blow, and we shall stand the test only when we hear and do the Word.

Ezra sought the law of the Lord to do it and teach it. No one can seek the law to do it without a mighty teacher. God ordains us as human teachers. He could have printed the gospel with stars in the sky had he so desired. He could have sent angels with the blessed message had he wished, but he hath "ordained by the foolishness of preaching to save them that believed." Said the Ethiopian to Philip "How can I understand

stand unless some man should teach me." Not only will the teacher bring a blessing to others, but to himself.

Our Sunday School Superintendent when living in another place went to a very prominent business man and asked him to take a class of boys. The man almost hit the ceiling he was so astonished. He refused. The superintendent insisted until he agreed to take the class. It soon happened that one of the boys asked the teacher about the salvation of his soul and he led him to Jesus. Going to the superintendent he said "I am one of the happiest men in this town today. For the first time in my life, I have led someone to Jesus."

Ezra was so impressed about the matter that he went to the king with his troubles. The king heard kindly and gave him leaders, and so they started on their dangerous journey, and it was dangerous, for they went with escorts. Ezra says: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him."

The prophet felt that the honor of his God was at stake. It was a strong test of faith but he stood the test, and so they went safely, but when they got there they found trouble. Sin had brought trouble. The Jews had taken to themselves strange wives against God's command. Sex sins have always caused more trouble than any other sin in the world's history.

In conclusion, let us notice that Ezra succeeded because he knew God. We are impressed with the frequency of the expression "My God." When the king speaks to Ezra he says "Thy God." Ezra knew God and the king and others knew that he knew God. Ezra believed supremely in God's provinces. How often you note the expression "The hand of the Lord," and so he had the hand of the Lord to guide, protect, provide, and help. So have we, and he says to us "I will strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand."

And do not forget in the last place that Ezra mourned on account of sin. In the tenth chapter we read that when he heard the bad news about the sin of the people his appetite was taken away and that "he rose up from before the house of God and went into the chamber of Johanan the son of Eliashib, and when he came thither he did eat no bread nor drink water, for he mourned because of the transgressions of them that had been carried away." When the prophets of Memphis are so sorry for the sin amongst the people that it takes away their appetites, Memphis will be on the high road to a revival. Sin is the cause of our trouble as it was the cause of their trouble, and all our captivity as it was the cause of all their captivity. The worst slavery in the world is the slavery of sin. On this day, July 4th, we have much to say about freedom. Other countries love to sing of their freedom as we do. It is sad indeed to see the Frenchman as he sings that wonderful anthem, La Marsellaise, yet even while he sings the song of freedom, he is a slave to Satan. It is sad to see the Britisher as he sings, "Rule Britannia, Britannia rules the Waves, for Britians never, never, never shall be slaves," and yet be a slave to Satan all the time. And what shall we say of the man who lives in the greatest country on the earth, under the greatest flag that ever floated over any people, and yet is led captive by the devil at his will, even as he sings "The Star Spangled Banner, long may it wave, o'er the land of the free and the home of the brave." The worst slavery of all, I repeat it, is the slavery of sin. "If the Son shall make you free, ye shall be free indeed."

WILL EVERYBODY TAKE NOTICE

J. F. Love, Corresponding Sec'y.

In order to secure absolutely perfect understanding and avoid confusion in the churches and among contributors to relief work, we offer a further word concerning relief contributions. Will everybody take notice?

1. Acting in accordance with the Southern Baptist Convention's action, we request that all contributions for relief, whether intended for Russia, the Near East, or for the victims of the Smyrna outrage, shall be sent to the Foreign Mission Board and that such remittances shall be simply designated for relief. The Board is keeping itself informed concerning needs and available supplies for these needs, and will make distributions of the funds received in accordance with instruction of the Convention and the best information it possesses concerning need.

2. Note in the second place that January 14th has been set as the great day when the Sunday School Board in cooperation with the Foreign Mission Board will put on a special program for relief in the churches and Sunday Schools of the South. Those who take collections or make offerings for Near East or other relief prior to that date should send their contributions along to the Foreign Mission Board without delay, but on the 14 of January the whole denomination will be appealed to for a great effort on behalf of the suffering everywhere.

3. Take notice that the above method of handling is in accordance with an agreement which the Foreign Mission Board has with the Near East Relief Organization. The Near East Relief organization agrees to make no direct appeal to our people, thus cooperating with us to avoid confusion and a multitude of appeals to our churches and Sunday Schools while cooperating in a plan of appeal by this Board which it is hoped will provide the full measure of relief which Southern Baptist ought to furnish.

4. Let there be perfect understanding on another point, namely, relief contributions are not contributions to Foreign Missions, and do not apply to 75 Million Campaign pledges. The Convention decided this matter for the Foreign Mission Board and it did it in order that we might as Christian men and women meet an emergency of human suffering and distress which could not be anticipated when the Campaign pledges were taken. We wish that this relief appeal were not now necessary, but it is a stern necessity and will reach our churches and individual Baptists either through the single appeal of the Foreign Mission Board or through numerous other agencies, and it is thought a wise thing to simplify this appeal and unify it by having the Foreign Mission Board alone appeal to our people and handle all their relief contributions. The Foreign Mission Board is not, therefore, in reality imposing an extra appeal upon the churches, nor failing to keep agreements with other denominational agencies but is in doing what the Convention instructed it to do, substituting one appeal for many which would otherwise be made. Besides, by making all his contributions to relief through the Foreign Mission Board, the contributor is sending his money to a well-known and authorized denominational agency whereas among the multitude of independent and individual appeals are some of doubtful reliability and many that are made by people of whom all of us are absolutely ignorant and cannot know what use is made of the money if it is sent to them. This single appeal by the Board unifies and guarantees genuineness of appeal.

We most earnestly desire that the above information shall be broadcast among Southern Baptist as quickly as possible.

Marconi says we shall soon be getting electrical energy from the sun. Maybe this will bring down the high cost of living which has struck us again.

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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change. If you do not send in your renewal your name will be
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Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

ANOTHER BAPTIST PRINCIPLE

In a previous article it was shown to be a principle of Baptists, essential to their separate existence, that they believe in the full and final authority of the Bible as the Word of God. This in theory is what makes a man a Christian, and in practice what makes him a Baptist. But this is not the only birthmark of a Baptist, nor the only family feature which gives us a distinct quality, and right to existence. Another is the position and right of the individual in the kingdom of God. The unit in the kingdom, according to Baptist belief, is the individual. This word, being Latin in its origin, means a thing that cannot be divided, having the same meaning as the Greek word atom. When you have divided the human race into races and tribes and families, you come at last to the limit of division. When you have come to a man you can't go any further. This individual man is the unit in matters of religion, according to the Baptist conception of Christianity. If a preacher were looking for a text to preach on the distinctive mark of a Baptist, he could probably find none better than Romans 14:12, "So then each one of us shall give account of himself to God."

Here Paul is talking about the principle which shall determine our faith and conduct. He puts the responsibility upon each man for himself. Every separate one shall render account to God of what he has done. He stands or falls by his own record of faith and obedience. God deals with the unit, man. People are saved or lost not because they belong to a certain church or a certain race or a certain family, but by their personal attitude toward God. John, the first Baptist, had to straighten the Jews out on this question. He said, "Think not to say we have Abraham for our father, for I say unto you that God is able out of these stones to raise up children unto Abraham." John the Evangelist was a good Baptist on this same point, for he said, "But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name; who were born not of blood, nor the will of the flesh, nor of the will of man, but of God." Here it is plainly taught that admission unto the kingdom of God is not because of race or blood, not because of family ties and godly parents, but upon individual faith. It is not by the manipulation of ecclesiastics, nor the operation of ordinances, but by the faith of the individual believer. It is according to the prophecy of Ezekiel, Ye shall no longer say the father's have eaten sour grapes and the children's teeth are set on edge. We are not admitted to the kingdom nor barred from it by what our parents are or have done, but whosoever believeth on him shall not perish, and whosoever calleth upon the name of the Lord shall be saved. "Sacramental grace" is unchristian and opposed to the very fundamental principle of the gospel. There can be no fellowship between those who believe in God's direct approach to the soul and the soul's direct approach to God, and those who believe in the necessity for ordinances to communicate the grace of God.

As introduction into the kingdom of God is individual so must the practice of religion be individual and personal. As we cannot believe for another, so one cannot be baptized for another, nor assume the obligation for another. For one to force baptism upon an unconscious or a resisting subject is to violate the fundamental principle of the liberty of the gospel and the individual initiative. This makes infant baptism impossible and God-fathers an anachronism. On this foundation is built the whole temple of religious liberty, soul freedom. There cannot be accountability where there is no freedom, where conduct is under human constraint.

An inevitable corollary to this is that every member of the church is upon the same plane, with equal rights and privileges. There can be no priestly caste and no official ecclesiastical authority to prescribe our faith and conduct. In the kingdom of God all men and women and children are created free and equal. There are none with superior rights or privileges or prerogatives. The body of believers is a perfect democracy. It is this inward principle of fundamental individual freedom and equality that determines the form of church government, our polity. When John wrote his epistle to the early Christians he said, "I have not written these things unto you because ye know not the truth, but because ye know it. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things." We are to look to no man as Lord or father or teacher. We have these offices all fulfilled for us in Jesus Christ.

MAMMON OF UNRIGHTEOUSNESS

In the use of these words Jesus turns the enemies own guns on him. They represent about as bad a combination of ideas as can well be gotten together, Mammon and unrighteousness. And these very words, and the things they represent, Jesus turns into the weapons of the kingdom and means to make the devil take to his heels. Mammon is the name of a god worshipped in Palestine when the Jews invaded and settled the country. It represented to them the system of idoltry at close range. It was a constant reminder of the old system that had failed, the false religion of a conquered people. It might if left undisturbed be also a provocation to apostasy to the Lord's people.

Unrighteousness is a comprehensive word and embraces everything which is opposed to God and truth and right. It is the antipode and antagonist of righteousness. So when Jesus speaks of the Mammon of unrighteousness He is summing up about all the dangerous and bad qualities that can be got together. This is his designation of worldly possession when not put to righteous uses. And it is so called because so commonly put to unrighteous use. Mammon was not a god like Moloch with forbidding aspect and cruel countenance. The devil is not always to be pictured in repulsive form. He may be the more dangerous when the more alluring. But he is still the devil.

Now Jesus says this mammon of unrighteousness may be turned to an instrument of righteousness; may be converted into weapons to put the devil to flight. By means of the mammon of unrighteousness we may make friends that will greet us and gladden us for eternity, "may receive you into the eternal tabernacles." This is the very thing Jesus counsels: money transmuted into happy and lasting friendships; used to do good to others in such way as will make them our friends and companions for all eternity.

This use of the mammon of unrighteousness is commended to us in that parable of the shrewd steward, the story of the man who used his ingenuity to provide for himself when he lost his job. Why should shrewdness and sagacity be always employed in the service of the devil? Why may not the enemy's guns be taken from

him and turned upon him? May not men employ their minds in the service of God to better advantage than in the service of the flesh and the world? Why not dedicate to the service of God and His kingdom the talents which are really His? Is it not really the part of wisdom to put to use in the kingdom the money he gives us, and the foresight which enables one to make money? After a while "it" shall fail, then "they will receive you into the eternal tabernacles."

I AM GABRIEL

The Angel Gabriel is doubtless more accustomed to heavenly ways and heavenly beings than to the ways of people on earth. He came with a most important message to Zacharias about the birth of John the Baptist. He finds Zacharias ministering as a priest in the temple and delivers a long and important message about the birth of John, the kind of man he is to be and the kind of work he is to do. Zacharias seems not to have been prepared for the announcement and expresses doubt as to the possibility of such a prediction being fulfilled. To us his doubts may seem natural and to be expected. But not so to Gabriel.

It is about the answer to these doubts that we are now thinking. Gabriel did not enter any discussion or argument to show the veracity of God or prove his power. He simply expressed surprise in a way most natural to him, that there should be any doubt. Can you picture the expression on his face when in answer to Zacharias' question, "Whereby shall I know this," he merely replied, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings." Doubt was a new thing to Gabriel. He had not lived in that atmosphere. He was not accustomed to one's having his word questioned. He lived where truth and veracity had its home; where honor existed, and did not have to be known by contrast with dishonor. It was a new thing with him that one should have to prove his word to be true. Zacharias, good man that he was, had lived in a wholly different atmosphere. It is a sad commentary on our world and on our life that any unusual statement must be verified. "Whereby shall I know this," is the first thing that comes into a man's mind when he hears a new or unaccustomed statement.

The simplicity, dignity and highmindedness of Gabriel provoke our unstinted admiration. He did not berate Zacharias for his unbelief. He did not scorn his question. He did not show himself offended and indignant, as many a "man of honor" today might do. He did say in quiet, self respecting assurance, "I am Gabriel". For one to say who he is ought to be sufficient. We say ought to be. One who knows himself to be honest and honorable, one who is accustomed to dealing with this kind of beings, to him it is sufficient. Gabriel is a fine example of God's messengers: I was sent to speak unto thee, and to bring thee good tidings. Would it not be great if we could all live in that high atmosphere? The atmosphere of absolute truth.

But how often we have to suffer the penalty of our doubts: "thou shalt be silent and not able to speak." The natural penalty for doubting the word of God is to be made dumb. Happy we are if it is only as with Zacharias, for a season. Let the doubters be dumb. May we all be able to say, "I believe, therefore have I spoken."

We are in receipt of a beautiful illustrated booklet by the Sunday School Board giving the plans of a new church in process of construction. This method of publicity is suggestive and profitable.

Tennessee will be among the states having a Baptist man for a governor. (No, not a Baptist governor. That's different.) He is Mr. Austin Peay of Clarksville.

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Thursday, November 16, 1922

It is said that the supreme court of California has decided that the King James version of the Bible is a "sectarian book" and so cannot be put into a public school library. Verily words have different meaning in different mouths. To one man that is sectarian which divides a missionary Baptist from a hardshell. To another that which divides a Baptist from a Methodist; to another that which divides a believer in Jehovah from a believer in Buddha. Any man who believes something in particular and who does not believe the contrary is a sectarian. Paul pleaded guilty to this charge in Acts 24:14, "But this I confess unto thee, that after the way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets." It is all right to believe a thing that cuts a line between you and somebody else. But it is all wrong to believe or disbelieve anything which cuts off or cuts in twain the word of God.

Pastor H. J. McCool began a meeting in his Istrouma church in Baton Rouge, November 12th, himself preaching. He expects Dr. H. L. Martin with him November 20th and for ten days or more following. Brother McCool is one of our Mississippi men who went to Baton Rouge two years ago, and his church has grown from 59 to 190 members, has become self supporting, where it had been wholly supported by the State Board and a \$5,000 debt has been nearly paid off. This is the youngest church in the Association but baptized the largest number of people of any of the churches the past twelve months.

"Is the World Growing Better" is the title of a 200 page book by J. H. Snowden, author of Snowden's Sunday School Lessons, etc. The author is an optimist, not that he does not see clouds on the horizon, but because he has faith in God and is a close observer of events. Social and religious tendencies are reviewed in such a way as to bear out the contention of the writer that the world is getting better. The book is published by the Macmillan Co. and sells for \$1.00.

BOOKS

"Money talks" is a book of 176 pages by A. F. McGarrah and published by F. H. Reull. Price \$1.25. It consists of nine lectures and sermons on the use of money on the doctrine of stewardship. This book gets its name from the second chapter subject, "Your Money Talks—and What it Says." It is not only an instructive but a readable volume, whose message rings true to the scripture, and will be, we hope, of great value in cultivating a Christian conscience on this important subject. A preacher will be able to preach better by reading it and any man ought to live better by it.

"The Land of Punch and Judy", by Mary Stewart is a book of stories for the children and will furnish innocent and wholesome reading for a class whose minds are hungry and for whom too few books are written. It is well illustrated and will catch the eye and heart of the little folks. Published by Revell—Price \$1.25.

Rev. A. J. Darling accepts the call of Fulton church and will take up his residence there in November.

Thirty-four thousand five hundred and twenty-two Presbyterians in Kentucky are now in a campaign to raise a million dollars for their schools. Why should 200,000 Baptists in Mississippi balk at half a million?

Convention Board Department

R. B. Gunter, Corresponding Secretary

BAPTIST CAMPAIGN STANDING BY COUNTIES

The following list shows by counties the balance which the Baptists of Mississippi are due on the 75 Million Campaign for the first three years, which three years end December 31, 1922:

County	Due Dec. 31, 1922
Adams	\$ 2,571.55
Alcorn	29,341.81
Amite	22,835.13
Attala	8,615.37
Benton	2,777.80
Bolivar	33,375.30
Calhoun	6,220.35
Carroll	4,055.57
Chickasaw	17,474.08
Choctaw	5,010.66
Claiborne	2,816.56
Clay	8,903.83
Coahoma	18,843.15
Copiah	32,757.71
Clarke	16,263.81
Covington	9,715.05
DeSoto	737.32
Forrest	21,774.14
Franklin	7,357.62
George	7,534.37
Greene	9,246.67
Grenada	10,574.75
Hancock	3,256.12
Harrison	8,385.89
Hinds	43,587.67
Holmes	20,862.63
Humphreys	13,057.96
Itawamba	1,301.91
Jackson	13,421.09
Jasper	6,224.40
Jefferson	1,595.20
Jeff. Davis	11,436.35
Jones	23,357.93
Kemper	2,428.49
Lafayette	13,290.05
Lamar	12,806.80
Lauderdale	53,131.73

Lawrence	10,040.86
Leake	3,584.93
Lee	11,422.10
Leflore	25,782.56
Lincoln	26,062.27
Lowndes	9,541.79
Madison	4,951.46
Marion	19,287.55
Marshall	5,870.80
Monroe	8,384.56
Montgomery	13,596.28
Neshoba	4,400.02
Newton	19,119.03
Noxubee	12,201.73
Oktibbeha	10,123.43
Panola	16,483.26
Pearl River	10,549.87
Perry	2,814.62
Pike	30,203.49
Pontotoc	11,222.20
Prentiss	9,896.02
Quitman	19,007.75
Rankin	8,800.23
Scott	1,800.48
Sharkey	1,866.25
Stone	3,095.80
Simpson	19,193.10
Smith	5,870.60
Sunflower	53,127.86
Tallahatchie	42,688.13
Tate	23,906.91
Tippah	6,384.71
Tishomingo	3,937.80
Tunica	1,091.29
Union	16,861.05
Walthall	5,896.25
Warren	28,840.16
Washington	28,225.82
Wayne	5,426.54
Webster	3,599.27
Wilkinson	2,318.89
Winston	12,820.28
Yalobusha	16,426.21
Yazoo	8,053.03

SCENES FROM MISSISSIPPI

BAPTIST CENTENNIAL
CELEBRATION

We publish in this issue a group of scenes from the Baptist Centennial Celebration which was put on in Jackson during State Fair week, October 16-21.

The three top scenes are from the Baptist exhibit rooms on the Fair grounds. The three scenes just below are the Mississippi College Band and two of the Mississippi College floats that appeared in the big Baptist parade on Friday, October 20th. The three scenes below these show in the center another of the Mississippi College floats with the Blue Mountain College float on the left and the Hillman College float on the right. Below these come the Hospital, the Sunday School and the B. Y. P. U. At the bottom is shown to the left the Woman's College float and to the right a line of Woman's College girls forming in the Poindexter Park to march in the parade.

Scenes of other floats in the parade will be published in a later issue.

We reproduce these scenes in the Baptist Record for the benefit of those of our readers who could not be present on this memorable occasion.

On October 3rd the Madison County W. M. U. Association met in Camden.

The men were gathered in the Baptist Church, so the women were tendered the use of the Methodist Church, which proved a delightful home for us (and was very much appreciated) until 3 p. m., when we adjourned to the men's meeting to hear Dr. Curry's splendid talk on our Jackson Baptist Hospital.

Our Superintendent, Miss Lucy Cox, of Madison, presided, and although new in this capacity, she showed great earnestness and zeal in the work and one was impressed with the fact that she had had many talks with the Master and that He was guiding and directing her.

Mrs. Julius Stokes, of Camden, led the morning and Mrs. Fortenberry of Franklin the afternoon devotions. We do wish the whole district could have heard the reports from the different leaders. They not only had their reports, and good ones too, but all gave talks inspiring in that they reflected lives willing and anxious to be used in the building up of Christ's kingdom here on earth.

Dinner was served on long tables under large trees and was perfect in every respect and was enjoyed by one and all.

SECRETARY.



REV. G. S. DOBBINS, D.D.

A CENTURY OF BAPTIST JOURNALISM

By G. S. Dobbins, D. D.

(This article was crowded out of the Centennial number, but it is too good to lose; so it is given in this issue—Editor.)

Although several efforts were made to issue a Baptist journal in America, the first real beginning was made with the first issue of the Columbian Star in January, 1822—Just one hundred years ago.

It is interesting to note that Baptist journalism grew rapidly out of missions. In 1803 the Massachusetts Baptist Missionary Magazine, a quarterly publication was begun, the avowed purpose of the magazine being to promote the cause of missions. Although it would be a mistake to suppose that the Baptists of America were first brought to recognize their obligation to the foreign missionary enterprise by the conversion of Judson and Rice, yet the event unquestionably marks an epoch in American Baptist history.

The Missionary Awakening

From this time onward there was to be a vigorous, definite missionary movement, and missions, the supreme religious motive of progress, was to call forth the dormant strength of the Baptists along every line of denominational activity. The work of local evangelization and the struggle for freedom might possibly be carried on with some degree of success without interdependence and united denominational co-operation; but the huge task of world evangelization, with all that this mighty undertaking implies, calls for, indeed, absolutely demands a measure of unity in thought and purpose that is simply impossible under a condition of isolated independence.

How to unite the Baptists of America, scattered as they were, and cut off from each other by the barriers of an undeveloped land, was the problem of these early advocates of missions. One answer to the question was the denominational journal. The Triennial Convention was organized in Philadelphia in May, 1814, and three years later The Massachusetts Baptist Missionary Magazine was adopted at its official organ, the name being changed to the American Baptist Magazine.

It was issued once every two months until 1825, when it became a monthly.

Luther Rice reached America in 1813, returning for the purpose of securing the assistance and support of the Baptists of his native land in the prosecution of the missionary work that he and Adoniram Judson had begun in Burmah. He was quick to recognize the possibilities of the printed page, and as early as 1816 "suggested the plan of issuing under the patronage of the Board a quarterly publication, the object of which should be to diffuse information on the subject of missions." A letter dated October 24, 1817, states that the plan of this quarterly publication had succeeded, and Taylor says that the periodical was "ably conducted and greatly promotive of the important object for which it was originated." It was styled The Latter-Day Luminary, and was published in Philadelphia by "a committee of the Baptist Board of Foreign Missions for the United States. Price \$3.00." It was issued quarterly until 1821, when it was transferred to Washington, and issued monthly.

The Latter-Day Luminary continued until 1826, when Rice was removed from the agency of the Board, and the Board moved from Philadelphia to Boston. Rev. O. B. Brown, pastor of the First Baptist Church of Washington, was editor of this monthly magazine, Mr. Rice contributing as field editor. In the meantime, in January, 1822, as stated above, Mr. Rice began the publication of The Columbian Star, our first weekly Baptist newspaper. It was published at Washington, D. C., under the editorial management of Rev. James D. Knowles.

The Columbian Star

From the first the interests of missions were given a large place in its columns. The cause of education was pressed with great vigor, and particularly were kept in the foreground the interests of Columbian College, for the success of which Mr. Rice was so greatly burdened. Space is given to the news of the day, both as to current events, national and foreign, and as to events of interest in the denomination. Baptist principles are asserted and defended; communications from correspondents are printed; and much space is given to historical writings. Though there was change of editorship from time to time, the influence of Luther Rice was dominant throughout the paper's career, and gave it prestige and authority. The story of the struggle of this brave-hearted hero to make of Columbian College a national Baptist institution need not be told here; lack of funds forced The Star into other hands, and in 1828 it was removed to Philadelphia, published there until 1833 as The Columbian Star and Index, and then removed to Atlanta, Georgia, where it continues to be published as The Christian Index.

The Missionary Movement

From a weak and inconsiderable folk at the beginning of the Revolutionary War, the Baptists had grown to be a great host, and during the period of revivalism, in the earlier years of the nineteenth century, when this country was swept by the most remarkable series of revivals of religion in our history, the Baptists of the South experienced gatherings into their ranks that made of them a body to be reckoned with. The problem that confronted the real leaders of this heterogeneous and unwieldy mass was its organization and direction for united and effective service in the Kingdom of God, on distinctive Baptist principles, avoiding on the one hand narrowness and ineffectiveness, and on the other, loss, through ultra-liberalism, of those principles which Baptists have ever held most dear.

Just at the time, then, when Rice, Judson, Staughton, Peck, Mercer, Johnson, Holcombe, Brantly, Sherwood, Ripley, Marshall, Sanders, and a few other such men of Kingdom consciousness, were trying to unify Baptist forces and lead the denomination out of a corner, the reactionary forces began to bestir themselves, and to strike with the vigor of desperation at these organized

forms of activity, all of which they styled "human institutions," "without foundation in the Scriptures as institutions of God."

The advocates of missions and organization were frequently a minority, but planting themselves firmly on the Scriptures and human need they went steadily forward in the enunciation of their principles. As the intensity of feeling increased the two factions became more and more widely separated. Many churches were split asunder, and the progress of the denomination retarded for years in many communities. But the fight of the anti-missionary forces was inevitably a losing one, and gradually we see them dwindling in numbers and influence, as the progressive party takes the field. The "great split" came in the years from 1836 to 1838, when it became impossible for those two members of the Baptist family to live together.

Alexander Campbell and His "Reformation"

In order to get a full understanding of the conditions which arose during these troublesome years, from 1820 to 1840, when Baptist journalism put off its swaddling clothes and came into the arena as a force both for good and evil, it is necessary to refer briefly to the Campbellite heresy, which added its burden of confusion and bitterness to the already heavy load. It will be impossible and unnecessary here to go into discussion either of the history or of the doctrines of Alexander Campbell and his followers. Yet, few things have affected Southern Baptist history more profoundly than this heresy, and nothing so absorbed the attention of writers for the Baptist press of the South as efforts to combat the views of Mr. Campbell and the "Campbellites," as they were opprobriously termed.

The conditions which have been referred to as favoring the controversy over missions, education, and organization were likewise highly favorable to the rise and progress of the movement begun by Campbell. The same conditions of illiteracy, which made for intense prejudice, and which, when controlled, found expression in extremes of enthusiasm, as well as the prevalence of hyper-Calvinistic or antinomian views among the Baptist preachers, were all favoring factors which Mr. Campbell was quick to utilize.

The Christian Baptist

It was in the midst of such conditions as these that Southern Baptist journalism grew up. The only Baptist publication of importance by 1822 that reached the South was Rice's Columbian Star, which was conducted on a high plane, and devoted chiefly to the interest of missions and Columbian College. On 1823 Mr. Campbell began the publication of The Christian Baptist, a newspaper whose sole object, according to Dr. Vedder, was avowed to be "the eviction of truth, and the exposure of error in doctrine and practice." "No polemic literature," continues Dr. Vedder, "in this country, has surpassed, if it has equaled, the issues of 'The Christian Baptist' in sarcasm, bitterness, and unrelenting severity of attack upon the chief existing religious institutions and methods." The Christian Baptist was a small monthly, published in Buffalo (Bethany,) Brooke County, Va., and continued in existence until 1830. By the time the break between Campbell and the Baptists had become so pronounced that he determined to change the name of his paper, and increase its scope. "I have commenced," he says, "a new work, and taken a new name for it on various accounts. Hating sects and sectarian names, I resolved to prevent the name of Christian Baptists being fixed upon us, to do which efforts were making." The "new work" was given the significant title, The Millennial Harbinger, and was considerably enlarged. A careful reading of the files of these two publications has convinced the writer that in addition to Mr. Campbell's qualifications as debater and orator, unquestionably he possessed a rare gift of expression as a writer, and a remarkable power as a journalist to turn everything that came to his

Thursday, November 16, 1922

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hands into material that would glorify himself, his paper, and his cause.

The influence of Campbell's paper, which was widely circulated and read, is of far-reaching importance in the history of Baptist journalism in the South. Loyal Baptist leaders recognized the immense power wielded by this man through the press, and the conclusion was forced upon them that they must meet his specious arguments and spread wholesome information among the people through a like medium. Furthermore, if their plans of organization for effectiveness in missionary and educational work were not to fail, there must be organs of intelligence to disseminate news and propagate the principles for which they stood.

Beginnings in the States

State organization went steadily forward in this period, despite the almost frantic opposition in some quarters. Ten of the fourteen states which were to form the Southern Baptist Convention, had perfected State organizations by the time of the withdrawal of the anti-missionary forces from the missionary Baptist ranks—a clear indication of the assured victory of the latter. From this time forward state lines in Baptist organization were to be more and more closely drawn, and the newspapers which arose were for the most part to be vitally connected with these State enterprises, although uniformly under private control.

After many vicissitudes, including their suspension during the Civil War, many failures, combinations and consolidations, each State of the Convention came at length to have a permanently established Baptist organ. Within recent years nearly all of these publications have been taken over by the respective State Mission Boards, and pastors and denominational leaders are realizing increasingly the value of the Baptist paper as a medium of inspiration and information.

Baptist Journalism in Mississippi

The Mississippi Baptist Convention determined in 1857 to have a denominational organ of its own, having heretofore depended largely on the Alabama Baptist, with a correspondent for The Baptist Banner and Western Pioneer supplying a medium of news and announcements. Rev. J. T. Freeman president of the convention that year, was appointed editor, and The Mississippi Baptist was established in Jackson. Mr. Freeman, before his conversion, had been the editor of a political paper, hence was not without experience in journalistic work. His efforts proved highly acceptable to the Baptists of the state, and the paper exerted a great deal of influence standing for sound doctrine and denominational progress along all lines, serving as a medium of general intelligence among the churches. The paper was flourishing at the outbreak of the war, when it was forced to suspend.

It was with much difficulty that the weakened denominational forces of Mississippi were recognized at the close of the war. The Mississippi Baptist ceased to exist soon after hostilities commenced, and the state was without a Baptist paper until 1877. During this time The Baptist of Memphis, Tennessee, served as a medium of news and communication for Mississippi.

In 1877 it was determined by Mississippi Baptists that they should have a paper of their own. Rev. James B. Gambrell, pastor at Oxford, Mississippi, had acquired considerable reputation as a writer, and was chosen to be The Record's first editor. Mr. Gambrell was called as pastor at Clinton, the home of Mississippi College, whence the paper was issued. M. T. Martin, professor of mathematics in the college, was owner and business manager.

The services of Editor Gambrell proved so satisfactory to his brethren that he was urged to become sole editor and proprietor, in order that he might devote his entire time to the work. Negotiations to this effect with Prof. Martin proved disappointing until July, 1881, when terms were reached whereby, Dr. Gambrell took over the in-

terest of the former and announced his purpose "to make The Baptist Record a paper worthy of the hearty support of all our people, and a great power for the development and direction of the armies of Israel . . . The Record will resolutely set its face toward the future, and grapple with the living questions of the day."

The Record was moved to Jackson and for ten years Dr. Gambrell gave to Mississippi Baptists a strong progressive paper, a force for good throughout the state, and a unifying factor of great influence in the work of denomination. During these years he was assisted from 1884 to 1885 by Prof. George Wharton, and for a brief period in 1886 by Dr. L. S. Foster. The paper was then moved to Meridian. A consolidation was effected with The Southern Baptist, a small weekly which had been started in 1875 at Meridian by Rev. A. Gressett, and the whole interest was owned by a stock company and known as The Southern Baptist Record. Soon after this Dr. J. A. Hackett of San Antonio, Texas, a former Mississippian, returned to the state and was made associate editor. The editorial work of The Record now devolved almost wholly on Dr. Hackett, Dr. Gambrell being employed outside the office, and writing only as contributor. At the close of the year 1891 Dr. Gambrell retired from all connection with The Record.

Dr. Hackett found his task as editor of The Record beset with great difficulties. A heavy indebtedness had accumulated, and his only recourse was to cut expenses in every direction, serve almost without remuneration, and live from the income of his preaching. The struggle was a long and heroic one, but he succeeded at last in removing the debt. In doing this, however, the efficiency of the paper was sacrificed to such an extent as to call forth a resolution of remonstrance from the committee on periodicals in the Convention of 1896. Dr. W. A. Hurt had undertaken the publication of a small monthly at Winona, The Baptist Layman, which by this time had been made a weekly with Dr. J. L. Johnson editor for a while, and then Dr. T. J. Bailey. With the two papers dividing the patronage of the state it was impossible that either should be of much value, hence the recommendation of the Convention that a consolidation be effected. Efforts were made looking to this end, but were unsuccessful until 1898, when a stock company was formed and both papers purchased. The Southern Baptist Record of Meridian and The Layman of Winona then gave way to The Baptist of Jackson, with Drs. J. B. Searcy and T. J. Bailey as editor and manager respectively. The income proved insufficient for the support of both, so Dr. Searcy retired after a few months and Dr. Bailey took both offices. The name of the paper was then changed back to The Baptist Record, Dr. Bailey continuing as editor and manager to March, 1912.

At this time Dr. Bailey's interest was purchased by Dr. P. I. Lipsey and Rev. J. C. Parker, the former as editor, the latter as business manager. In November, 1912, Dr. Lipsey bought Mr. Parker's stock, and J. J. Lipsey his son, became managing editor.

Nothing in the history of journalism in Mississippi, nor, perhaps in the South has ever equalled the success which The Record has met under this new management. Dr. Lipsey, a graduate of the University of Mississippi and of the Southern Baptist Theological Seminary had for a number of years been pastor of the church at Clinton, and was known throughout the state as a scholarly and effective preacher, but his abilities as journalist were to most of his brethren unsuspected to the time of his assuming charge of The Record. A strong writer and tireless worker, Dr. Lipsey has shown himself alive to every interest of the denomination and has infused new life into the organized work of the state. From a circulation of less than 3,000 when

he took charge of the paper it has grown to more than ten thousand.

Four years ago, January 1st, 1918, the paper was purchased by the Mississippi Baptist Convention, Dr. Lipsey being retained as editor. The Record has steadily grown in circulation and influence, and easily takes its place as one of the greatest of our Southern Baptist weekly newspapers. The paper, together with its allied book and printing interests, is the property of the Baptists of Mississippi, and deserves to receive their fullest support.

TO SWEDEN IN 1923

Word comes from Dr. J. Bystrom, leading Baptist of Stockholm, Sweden, to the effect that preparations are being rapidly completed for the meeting in that city July 21-27, 1923, of the third session of the Baptist World Alliance. Dr. Bystrom advises that the main sessions of the Alliance will be held in "Immanuelskyrkan", the largest free church in Stockholm. It is declared to be a very handsome structure and the Second European Baptist Conference was held there in 1913. The main auditorium seats 2,400 people. Similar meetings in connection with the conference will be held in some of the Baptist churches of the city.

So pleased are the people of Stockholm, generally, with the meeting of the Baptist World Alliance in that city that all buildings needed are being opened to the Baptists for this purpose. In this connection it is announced that the "Högare reallaroverket", a school for the higher education of Swedish young people, has been secured for the use of the exhibit of Baptist activities from all over the world. The building is near the meeting place of the main alliance and has a chapel with a seating capacity of 800, two breakfast rooms, rooms for committee meetings and ten or more small halls or class rooms.

Dr. Bystrom assures his American brethren that everything will be done that is possible to promote their convenience and comfort while they are in the capital city of his country.

FRANK E. BURKHALTER.

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS

Nov. 1, 1921-Nov. 1, 1922

	1921	1922
Alabama	\$ 9,611.21	\$ 12,034.74
Arkansas	5,815.77	3,383.32
District of Columbia	1,512.20	344.00
Florida	4,856.28	5,189.68
Georgia	21,946.41	19,767.76
Illinois	1,346.73	1,100.00
Kentucky	27,587.88	24,870.26
Louisiana	4,741.31	3,696.53
Maryland	10,600.00	5,500.00
Mississippi	9,755.67	7,810.83
Missouri	3,447.02	11,052.54
New Mexico		
North Carolina	17,870.59	15,585.74
Oklahoma	5,779.98	10,988.36
South Carolina	8,506.98	3,965.30
Tennessee	11,841.15	4,413.10
Texas		529.00
Virginia	42,263.30	36,285.22
Miscellaneous	1,190.47	2,639.76
Total	\$189,219.10	\$168,650.89

There are fourteen Sundays in the quarter ending December 14th. Well it ought to be the greatest three months in all our missionary endeavors.

Northern Baptists have \$9,000,000 invested for the Ministers and Missionaries Benefit Board and are working for \$6,000,000 more.

Mississippi Woman's Missionary Union

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EXTRACTS FROM A LETTER FROM MINNIE LANDRUM

Seven weeks now since I landed in Rio. My, but how time does fly. It seems but yesterday that I bade farewell to friends and loved ones and boarded the train that took me flying through the Eastern States to that City, where every nook and corner seems alive with people. New York! with its countless thousands. What an opportunity it does offer to Christian workers. People of every description and nationality are found there. Our four days' stay there was very pleasantly spent. We walked across Brooklyn Bridge, went through Metropolitan Museum and art gallery, went to a reception at Second Baptist Church in Brooklyn one night and went through St. Patrick's cathedral, where my heart was made to ache to see hundreds of people going in and confessing to the priests. They have there a beautiful cathedral but what does outward beauty amount to when the heart is not right with God.

August 5th at 10 o'clock we went aboard the good ship that brought us safely to our new home. I enjoyed the two weeks on the water very much. At night when I would lie down in my bed and was rocked by the waves I did not, of course, know where the light of the new day would find me. Like David of old though I lay down in peace and slept for Jehovah alone maketh us to dwell in safety.

The ladies can never know how much I enjoyed the steamer chair and rug. I believe my steamer rug was the prettiest one I saw, and so many people have complimented it. I have put it away to save it nice and pretty for seven years from now when I shall have occasion to use it again. Not only did I find comfort in the rug but every expression of love from the tiniest Sunbeam to the oldest member of the W. M. S. fills my heart with joy when I look about my room and through my trunk and see so many things that loving hands did for me. It is such a great incentive for me to do my best to make good. My watch is my closest friend. I take it off real often to look on the back at these words, "Clinton W. M. S." I believe those words mean more to me than anybody else in the world because I know there you people are interceding daily for me and many others at the throne of Grace. There is nothing like the assurance of being carried upward on the wings of prayer.

Perhaps you would like to know something of my new home. Of course I have not been here long enough to tell you very much about the Brazilians and their customs but I could write a book about Rio if I had time to write it and if you had the time to read it.

Rio is just as pretty as Cooper describes it in his book. The flowers, shrubbery, palms, mountains, bay, fruit trees loaded with golden fruit, well kept flower gardens and pretty brick and stone homes make it indeed beautiful. I have been through the flower markets twice and I hated for the time to come to leave. I suppose there are a hundred or more men who rent a big building and each has a booth. The flowers are brought in early every morning from the suburbs and surrounding villages and these men who have the booths buy the flowers and make them into

bouquets. The carnations are so pretty. I counted one time eight shades and they are so large and cheap. When they are plentiful one can buy a dozen with as much fern as he wants for twenty-five cents. Roses and lilies, daisies and dahlias, and every flower I ever saw can be seen here too. The Brazilians are great lovers of flowers and you often see the men carrying big bouquets, but with all the beautiful growing flowers they have you see gaudy artificial flowers in the homes and especially do they prefer them for their funerals. They decorate the hearse with bright purple, red and blue artificial wreaths which are not nearly so pretty as the others.

I have had three or four trips across the bay to Nitcheroy, San Francisco, Paqueta and I enjoyed it very much. The bay is very pretty and now during the Centennial is full of ships from the different countries. We always looked for the United States ships and it did not take us long to locate "Old Glory" and it looked prettier than ever waving so gently in the breezes. The Brazilians have a very pretty flag too and I see on so many of the stores they have the Brazilian and United States flag side by side.

I have a big room, with three big windows in "Carver Hall" and nearly every morning I watch the sun as it comes from behind the Tinjucá Mountains. It is a wonderful scene and the sunsets are the loveliest I have ever seen. I have also been on top of the famous Sugar Loaf. This was an experience different from any I have ever had before. We went up in a little car that is suspended on lines and will carry only twenty people at a time. When it is clear we can see the city, bay and everything below, but while we were up there we were in one cloud after another and it was very cool. I enjoyed it very much even if I could not see but a few feet in front of me.

I have not had much difficulty in learning to eat the Brazilian foods. There are some dishes I'm sure I will have to cultivate a taste for, however. I have gained three pounds since I came, so I guess the change in climate and food is agreeing with me. I feel well, too, and oh, so happy to be here. I realize there is a long road before me getting adapted and acclimated and getting into the Brazilian way of thinking and talking, but even knowing this I count it a privilege and not a sacrifice.

The people here are so eager for the Gospel. Of course there are thousands and thousands of Catholics who are satisfied and will never be anything else, but you would be surprised to see how by degrees the Baptists are getting such a strong hold. It makes my heart rejoice to see how God is prospering the work of the Baptists in this city. I'm so glad Dr. and Mrs. Purser will be in Rio. That will make five Mississippians right in speaking distance almost. The new missionaries will get here tomorrow and we are so glad to welcome them. I hope to give them as cordial a welcome as the missionaries here gave us. I am delighted with my fellow workers. They have all been lovely to us.

AN APPRECIATION OF MRS. L. P. KEES

Another faithful W. M. U. Worker was called Higher recently. Our beloved Mrs. Kees of Brookhaven, whose efficient work in both her church society and in the association meant so much to her co-laborers, answered the Savior's call to Come Home.

Not only is she missed by those who knew her most intimately, but there is a vacancy here in this office because of the lack of the letters that came so frequently and were always so helpful. She never failed to add just the message that was helpful to tired Secretaries.

It gives us genuine joy to print the following appreciation from her local Society. Our hearts go out in very tender sympathy to each of them; more especially to the loving daughter who is realizing the deepest grief that ever comes to a young woman.

"Because of the vacancy in our ranks caused by the home going of our former president, Mrs. L. P. Kees, we, the members of the W. M. S., desire to place on record an expression of our love for her, and the great loss sustained by those who have been her co-workers during the years she lived among us.

One has gone from us who was a leader by nature, and who was faithful and efficient, not only in large places, but in even the minutest details of the office she filled for two years as our president.

Along all lines of missionary endeavor, she was so well informed and so thoroughly enlisted that she was able to secure the active co-operation of others in an unusual degree, but her untiring efforts along the line of mission study were her greatest achievement, and will be for her 'a crown of rejoicing,' and for us a source of growth in grace and in missionary zeal.

We are so grateful to Him who lent her to us these short years, to be a blessing in all lines of W. M. S. and church activity, until He came with His summons, sweet to her ever-ready heart, It is enough, my child, come up higher."

The influence of this life in which the service of her Lord seemed to hold first place, will go on with ever-widening circles of helpfulness, until we meet again on the other shore.

To those of her family to whom she was a tower of strength and a constant benediction, we extend our tenderest sympathy, and commend them to the care of Him who alone can comfort the children of His love."

The Woman's Missionary Society of First Baptist Church, Brookhaven, Miss.

Dr. R. S. Gavin preached in his church at Quitman a series of special sermons from October 8th to 29th on (1) Why Baptists Baptize, (2) Why Baptists Immerse, (3) Why Baptists Commune, (4) Why Baptists Do Not Commune With Other Christians. It was a series of Baptist sermons, but others were invited, and it is said they came and crowded the house, Methodists, Presbyterians and people of no denomination. Don't you ever believe that people are not interested in the preaching of the great doctrines. But when you try it, give them the Bible for it, study the subject well and preach it in love.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Nine Points of Efficiency Which Govern the Contest for the "Efficiency Banner" to Be Given in Each District at Its Convention, June, 1923

10% 1. Proper Grading. Is your B. Y. P. U. work graded according to the Sunday School Board's suggestion, that is a B. Y. P. U. for boys and girls 9-12 using the Junior B. Y. P. U. Quarterly; for boys and girls 13-16 using the Intermediate Quarterly; for young people 17 and up using the Senior B. Y. P. U. Quarterly?

10% 2. Enrollment. What per cent of your church members from 9 to 30 years old, inclusive, are enrolled in a B. Y. P. U.?

10% 3. Attendance. What is the average attendance of the "Active" B. Y. P. U. members upon the B. Y. P. U. weekly meetings?

10% 4. Daily Bible Readings. What per cent of your "Active" members have kept up the readings, as given in the Quarterly, for the year beginning July 1st, 1922?

10% 5. Study Course. What per cent of your "Active" members have received during the year a diploma or seal for completing one or more of the books in the B. Y. P. U. Study Course?

10% 6. Giving. What per cent of your "Active" members contribute regularly through the Church Treasury (not the B. Y. P. U.) to the support of the local church and to the 75 Million Campaign?

15% 7. Extension. How many other B. Y. P. U.'s have been organized as a direct result of your church, either in your church or in other churches?

15% 8. Paperless Programs. How many programs have been rendered without the use of the Quarterly in the meeting? That means that the Leader, the President and every member is to render his part on the program absolutely without the aid of the Quarterly in the meeting. The Quarterly is to be used in the program planning meeting and by the members to study their parts prior to the weekly meeting, but not to be used even for reference (to the lesson) in the weekly meeting.

No. of paperless programs in Junior —, Int. —, Sr. — Union.

10% 9. Preaching Service. Count the number of preaching services held in your church. Give each B. Y. P. U. member 100 for every service he attends. Divide his total grade by the number of services held and you have his average. If a church had 12 services and you attend eleven, your grade will be 1100 divided by 12, or 91 2-3. If the church had 104 services and you miss one your grade would be 10300 divided by 104, or 99 1-26. Add the grades of all "Active" members in all the unions in the church, divide by the number of "Active" members enrolled and give the grade here.

NOTE.—"Active" members are B. Y. P. U. members who are members of the Baptist church, all others are "Associate" members and are not counted in any of these nine points.

QUESTIONS AND ANSWERS

Q. What Scriptural authority have we for a B. Y. P. U.?

A. Matt. 28:20, given to the church "Teach them to observe all things whatsoever I have commanded you."

1 Tim. 4:14, given to the individual "Neglect not the gift that is within you."

Q. How many members is it necessary to have to have a good B. Y. P. U.?

A. Some of the best B. Y. P. U.'s have from fifteen to twenty-five members.

Q. Isn't it best to have a larger membership, say forty or fifty?

A. You can operate successfully with forty members, but more than that makes the groups too large. In case of a membership of fifty, the best policy will be to make two B. Y. P. U.'s of it, that develops two sets of officers and committee, and that means two groups are serving instead of one.

Q. Is there any such thing as an "Intermediate" B. Y. P. U.?

A. Yes, since the first of this year the Sunday School Board has been publishing three grades of B. Y. P. U. Quarterly, The Junior B. Y. P. U. Quarterly, The Intermediate B. Y. P. U. Quarterly, and The B. Y. P. U. Quarterly, which is for use in the Senior B. Y. P. U.

Q. What are the proper ages for the Junior B. Y. P. U.?

A. The boys and girls 9-12 are those eligible for the Junior B. Y. P. U. 13-16 for the Intermediates.

Q. Is there such a thing as an "Adult" B. Y. P. U.?

A. We have many churches that have a B. Y. P. U. for the Seniors 17-25 and then another B. Y. P. U.

for the members of the church over 25. They use the Senior literature.

Q. Does the State Department of B. Y. P. U. Work recommend a B. Y. P. U. for these older members of the church?

A. Yes, we think that there ought to be a "Training" service for every member of the church, just as we have a "Teaching" service for every member. There are in every church many older people who are untrained in public praying, public testimony, etc. These need a chance to develop.

Q. Are there any helps other than the regular Quarterly for leaders?

A. The S. S. Board publishes a "Leaders Quarterly" which has helps for the Leader of the Junior and Intermediate B. Y. P. U.'s, the helps for the Juniors being in the back of the Quarterly. The Home and Foreign Fields, a Missionary magazine published by the S. S. Board, always has something that can be used in each meeting. The new magazine the W. M. U. is publishing, "World Comrades", will be helpful in the monthly missionary meetings of the B. Y. P. U.

Q. How can you keep the B. Y. P. U. graded by ages?

A. Have one day designated as B. Y. P. U. Graduation Day, and every year graduate those who have reached the proper age. I would put it on the basis of the birthday, those who were nearer thirteen than twelve at the time of graduation would be graduated into the Intermediate B. Y. P. U., then those nearer seventeen than sixteen would go up to the Senior B. Y. P. U. Let this day be observed the same time every year.

Q. How is the best way to organize a B. Y. P. U. when there is no one in the church who has had experience in the work?

A. First write to the State Secretary for the tract "How to Organize and Operate a B. Y. P. U.", study it carefully, and call a meeting of all the young people and organize according to the directions given in the tract. It is a good plan to take the hour each Sunday and let the members study the B. Y. P. U. Manual. (These can be gotten from the Baptist Book Store, Jackson, Miss., at fifty cents each) until the book has been finished, order the B. Y. P. U. Quarterly from the Sunday School Board, Nashville, Tenn., two weeks in advance and have them ready to start using them at the completion of the study of the Manual.

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by A. Maude Royden

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THE POETRY BIRTHDAY BOOK—A CANTICLE OF THE YEAR

by Elvira J. Slack

Every child is born under some guardian star. Every month, therefore, has been given some particular "magic" and you are to look carefully on the fly leaf of your birthday month in order to find what is your good luck poetry—your spiritual heraldry. How could November have the same good-luck as June! Price \$1.25.

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"RIGHTLY DIVIDING THE WORD OF TRUTH"

The gospel of grace is one truth. The righteousness of the law of God is another truth. The inevitable result of sin is another truth. The inevitable results in the lives of those who have been saved from the condemnation of sin (which is revealed through the law of God) is another truth. We should not mix them; we should divide them. The responsibility of teaching God's word is grave, and it should be done only after careful, and prayerful study. We should seriously think of the result that earlier teaching might cause in the lives of those we teach. We should spend as much time in earnest prayer, as we do in study, before we even attempt to teach any truth laid down in God's word. I will ask as regarding the gospel of grace: Do you believe salvation is by grace? Do you believe it is through faith? Do you believe it is the gift of God? Do you believe it is not of works? Do you believe that the gospel is the power of God unto salvation to every one that believeth? Do you believe that it pleased God by the foolishness of preaching to save them that believe? Do you believe that we are all the children of God by faith in Christ Jesus? Do you believe faith cometh by hearing and hearing by the word of God? Do you believe that the righteousness of God is revealed from faith to faith? Do you believe that we receive the Spirit by hearing of faith? Do you believe that all believers are indwelt by the Holy Spirit? Do you believe that the Holy Spirit is our witness and comforter? Do you believe that all believers know whom they have believed, and are persuaded that He is able to keep that which they have committed unto him against that day? Do you believe that Christ came from God and was clothed upon with human flesh by birth of the Virgin Mary and did all that God had required of man: by doing justly, loving mercy, and walking humbly, with His God, and became obedient even unto death, with all our sins laid on him, shedding his innocent blood, suffering untold agony, that He finished it all, gave up the ghost, was buried, rose again the third day, afterward ascending to the Father, having obtained eternal redemption for us? Do you believe that the complete righteousness wrought out by the Lord Jesus Christ is imputed unto us by faith? Do you believe that God is now just and the justifier of them that believeth in Jesus? Do you believe that God in His infinite wisdom provided that it should be by faith and faith alone? So that it might be by grace and grace alone. So that he might make it sure to all who believe?

Do you believe that the above questions answered in the affirmative constitutes the whole gospel of God and that all these things were written that we may know that we have eternal life? Then if you know that the hearing of that kind of preaching is what enables sinners

to be saved, why not preach it? You may think it is not enough, that it is only a part of the gospel of grace, and that a preacher must emphasize, and magnify, the sinfulness of sin: It's true the sinner must realize his lost condition under the law, that, the law is the sinner's school master to bring him to Christ, and that the law was added because of transgression, and was given that every mouth might be stopped and the whole world become guilty before God. But the gospel of grace is good news of glad tidings, and it sounds this way: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith, is counted for righteousness". Not to him who "worketh", and believeth on him that justifieth the "godly". His "faith and works" both together are counted unto him for righteousness. There is very grave danger in teaching that the inevitable results in the lives of the saved is a complete change of the old nature; that the like, habits, disposition, direction, and nature is at once thoroughly and inevitably changed when a sinner is saved.

There is, however, some inevitable results, which I give as follows: A new birth, a new life, a new creature, a new nature; assurance, a new mind, (seeing God from a new standpoint, seeing Him now as a gracious, tender, loving Father). "Love". That is love and gratitude to the Father for his gracious gift of eternal life, love of the truth of the gospel of grace, love of the brethren, the love of God shed abroad in our hearts by the Holy Spirit. "Peace", with all doubt and misgiving dispersed and gone. A new desire of the inward man for holiness, purity, and sinlessness. To sum it all up in a few words, just a great big new heart, full of love and gratitude, assurance, peace and joy in the Holy Ghost.

The new born babe in Christ thinks he will never want to sin again; he feels that his old nature is thoroughly changed, but he soon discovers it is not. He soon discovers that he only has a new nature in him to help him to fight the old nature. He soon discovers that the flesh still desires things that please the flesh, while his new nature is despising them, and seeking after God and holiness.

Now we know these things are true and we experience them: And because the word of God teaches it. Then when we find these things are true, that we still possess the same old nature and are still tempted to sin, what are we to do? Shall we continue in sin? God forbid. God has graciously promised that he is faithful, and will with every temptation prepare a way for escape. He doesn't promise, though, to take you out of the temptation: And sometimes (I'm sad to say) saved people yield to temptation and sin. Sometimes gross sin, and willful sin. But shame on us if we do! Then how does the Father who art in heaven deal with his children if they yield to temptation and sin? Does he disinherit them and send them to hell? God forbid: We (as evil as we are)

would not think of treating our children that mean. No, he tenderly, and lovingly, corrects them, and if they do not yield to his tender correction, he will lay the rod of chastisement on them; then if they yield not, he will send a judgment on them; then if they yield not, he will take them out of the world by physical death. When we sin we grieve the Holy Spirit, who is always in us. He teaches us to "put off" the works and deeds of the old man. He will help us. He teaches us to "put on" the new man, mercies, kindness, meekness, temperance, patience, Godliness and brotherly kindness. He will help us. These teachings are not included in the gospel of grace. It is a mistake to mix them along with it, for the unsaved might get the impression that they must include some of these things to be saved, which would cause them to miss the grace of God and lose the effect of the gospel by getting the impression that human merit would help to bring the grace of God, or that demerit might keep them away from the grace of God. Or they might get the impression that God will not bestow his grace until they change their life, their character, their habits, their disposition and general tendency. Remember the natural mind can not grasp and discern these things. We should steer far and wide from mixing them up with the gospel of grace. While it is very necessary to teach these things we should be very careful indeed to make the distinctions so clear that no one may be misled. God help us.

J. E. HEATH.

SOUTHWESTERN BAPTIST SEMINARY LEADS SOUTH IN S. S. AWARDS

Total Awards to Southern Institutions 14,736

Of interest to the Baptists, generally, may be the fact that the four Seminaries of the Southern Baptists won 3,172 Sunday School Awards. The Southwestern Baptist Seminary led, winning 1,299 out of 14,736 made to forty-four institutions within the territory of the Southern Baptist Convention. The period covered is from July 1, 1921, to July 1, 1922. The Southwestern Seminary, which leads the list, has had an increase over the previous year of 271.

The courses are uniform throughout the south and under the rigid work required, the attainment of an award, represents much study and the passing of a rigid examination. The achievement of the Seminary means the winning of 73 Diplomas; the successful completion of 116 courses in Evangelism; 118 Psychology; 119 Pedagogy; 301 Departmental Books; 63 Doctrines; 62 Old Testament; 62 New Testament; 142 With Christ After the Lost; 87 Monuments and the Old Testament; 173 Present Day Sunday Schools and 11 other Post Graduate Books. This work in the Seminary is under the direction of Dr. N. R. Drummond, a Mississippian, now Associate Professor in the School of Religious Education.

It is of interest to Mississippians to note, that in awards by states, Mississippi stands third, being surpassed only by Texas and North Carolina, both being of greater area. Mississippi Woman's College leads the state with 564 awards, standing fifth among the Baptist Educational Institutions of the south.

The total number of awards issued by the Sunday School Board during the year are 57,087, divided according to the following: Training Schools and Institutes 8,569; Denominational Schools and Colleges 13,804; Local Classes 24,841; Individual Examinations 7,2337; Post Graduate Manuscripts 2,639, giving a total which has increased seven fold in seven years.

M. A. of M. C.

Every year the Ministerial Students of Mississippi College organize what is known as the Ministerial Association of Mississippi College. The membership for the present year has already reached eighty-five, and it will in all probability be one hundred before the session closes. The following have been chosen as officers:

D. O. Horne, president; M. A. Davis, vice-president; C. G. Palmer, director of extension work; R. L. Smith, secretary of extension work; E. I. Farr, reporter. With the hearty co-operation of every member of the Association it will be able to do great work this year.

The purpose of this organization is not only to promote love and fellowship among the members, but to present a solid phalanx of soul yearning Christians against the forces of evil. This is clearly shown in the aim which has been adopted by the Association, "To Win the World for Christ."

Prayer meetings are held in Dr. Patterson's lecture on Tuesday and Friday nights. These have been well attended and much good has been done.

The Extension Work is a new phase of activity for the association as a whole. Heretofore this work has been left to individuals who have labored valiantly and realized great good for the Lord's work. The work includes the providing of services for the jails, hospitals, and other institutions in Jackson, and also white and negro communities nearby that are not cared for already.

A large percentage of the members of the Association are working faithfully to supply a good number of pulpits over the state at this time. It would stir your souls to know the results that are constantly forthcoming from the labors of the student preachers. Brother R. M. Dykes reported a special service recently in his church at Glading in Amite county. At which time one bright young lady volunteered to give her life in service for her Master. We rejoice with him and with her.

The association wishes to recognize its indebtedness to Dr. Patterson and to Brother Lovelace for their

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Watch and pray for the Mississippi College Preacher boys.

REPORTER.

OUR DEBT TO THE NEGRO

Having been invited by the Amite County N. C. V. Association in September, 1921, to deliver the annual address at their meeting at Liberty, I did so. The following is in brief the substance of the address:

Gentlemen, comrades, ladies and children, I am here by invitation of the Amite County U. C. V. Camp to deliver the annual address.

Two things create wonder in my mind, first, who informed you that I am an orator. Whoever he be, he had better hide out when the grand jury convenes, lest he be indicted for libel; second, why you invited me back to deliver an address, after the failure I made before unless out of sympathy you desired to give me a chance to redeem myself.

I am glad I am here. The Confederate soldier and the Confederate woman constitute a class I love with an ardor excelling my love for any other class except Christians; and I love association with them with a fervor indescribable, because, first, they are great in my estimation—great in patriotic endeavor and heroic deeds, and, second, because of experiences in suffering we had in common.

But I am not here to filicate myself on the high honor you have shown me, but to discuss a subject which has not much engaged the attention of speakers and writers—its unpopular. My subject: "The Negro's Relation to the Confederate war and our Debt to Him". As he is an element of our population, out of whose presence among us arise difficult problems, I feel that it may be helpful to go back somewhat in memory, before memory ceases to function, and reflect on this matter.

He Was Here—The Negro

He however, was not here as other foreigners were or are. He was not here on his own volition seeking his own interest. The cupidity of England and of the avaricious New Englander was responsible for his presence here.

According to my reading he was introduced here about 300 years ago when a Dutch trader sold twenty negroes to the Jamestown colony. At a time there were slaves in every colony.

The Northern colonies could not make them profitable, so, according to some writers, they freed them; according to others, they sold them to Southern planters who found them profitable laborers.

Vessels, not Southern, were fitted out to bring them from Africa and sell them to Southern planters, and thus after a time considerable trade in negro slaves sprang up.

Questions about the business arose. Some became alarmed for the safety of the country in the importation of so many wild heathens. Some became scrupulous about its moral right, and some became envious and jealous of the Southern planter on account of his great and

growing prosperity produced by negro slavery.

The consideration of these questions resulted in hatred and bitter agitation of the slave trade. Many and perhaps a majority of the people favored abolishing the trade and slavery. Especially was this true in the South, but a difficulty stood in the way: What to do with the negro if freed.

Finally one Wm. Lloyd Granison, of Massachusetts, a very extreme and bitter abolitionist came on the scene. An effort was being made for the gradual emancipation of the negro which was meeting with popular favor, especially in the South.

But, Mr. Garrison insisted that it was "the slave's right and the slaveholder's duty to free at once." He had no regard for the Constitution—called it "an agreement with death and a covenant with hell." This injected much venom into the question resulting finally in the bloody tragedy of the 60's.

A few words in passing regarding the negro's relation to the whites in that period. He was among us in our fields, our shops, our homes our country, but had no social nor political relations with us any more than the mule which he drove. There was mutual kindly attachment between him and his master and family. He regarded his situation as a matter of course and cheerfully performed his arduous labor.

Well do I remember the songs of melody they sang at the close of the hard day's work—no resentment—no kick—no spirit of rebellion.

Just here let me say they did enjoy religious association with the whites being in churches with them with all church privileges but voting.

The negro was here—not by his will—a source of trouble—enslaved, but cheerful and happy.

What He Did

The war came, growing out of the sectional quarrel over him. What did the negro do? What would you have done? Just as you and your father, struck for Constitutional rights, just so, had you been situated like the negro, you would have taken advantage of the opportunity and struck for freedom. But what did he? He stood as faithfully at his post as did we and did his part as cheerfully. He saved, reaped and thus cared for the old folks and the children (our loved ones) at home, himself and a large and wasteful army for four long years. Not only so, but went with his young master soldier to the front and on the bloody field and cared for him lovingly and faithfully.

And when they heard they were free, many of them went to master, some with tears in their eyes, for counsel.

The service, they performed so cheerfully, was as essential as the service of the men on the firing line.

His Post-War Conduct

Notwithstanding the many and strong efforts made to put him on top of the whites by the Loyal League, the Carpet-bagger and other unprincipled scamps in that awful period of Reconstruction, he has ap-

plied himself to cheerful work and evinces the same kindly feeling for his former white master, as a rule.

Our Debt to Him

Surely we owe him something. I suggest that we owe him:

1. To grant him a fair chance to make a comfortable living including instruction on that line. This we are doing in a measure.

2. To give him justice before the courts.

3. To see that he isn't wrongly educated. This we are neglecting. He might become a menace if wrongly educated and under vile leaders, besides the harm he himself might suffer.

4. To place about him correct religious influences. He is naturally religious and under grace can be made a devotee to Christianity, and so a better and safer citizen.

P. A. HAMON.

THE STEEL STOCKS

Babson Explains Recent Softness In Steel

Welesley Hills, Nov. 11th.—Since the recent excitement of the steel mergers this class of stocks has disappointed most people, in fact those who consider the steel industry as a barometer of American business are decidedly upset. Roger W. Babson who forecast the failure of the recent merger schemes in these columns explains the action of these stocks rather satisfactorily.

"Steel prices" he says, "have recently shown signs of weakening, a general expected tendency. A survey shows that surface conditions indicate strength, but the underlying situation is the most important, tells a totally different story. You will remember that six months ago the trend of production of steel as well as other commodities, was distinctly upward. Steel output has recovered from the domestic 1921 slump when only 20,000,000 tons of steel were produced, which was 50 per cent under the previous year's output. With the increasing supply, there was no scarcity. Unfilled tonnage was increasing only moderately and transportation conditions were not considered critical. Prices of steel billets at that time were ruling 20 per cent over the pre-war average.

Suddenly the picture changed. The pinch of the diminishing coal supply became more effective and the advent of the rail strike brought additional apprehension. The buyer began purchasing to protect deliveries. Orders were pyramided—a fact that is reflected by unfilled tonnage, which jumped from 5,776,000 tons in July to 5,950,000 tons in August but in September jumped to 6,691,000 tons. The wave of heavy buying, due to artificial elements is now passing. The outlook is again changing. The coal and railroad strikes are events of the past and as artificial tendencies are ironed out and eliminated, there is a strong possibility of a weakening in the price structure. This does not mean immediately for the question of delivery

over the winter months is very important. Steel billets today rule 38 per cent over the low point of this year and 65 per cent over the pre-war average. This level is high enough for we are not on the eve of a boom in steel or commodity prices in general.

"We should not forget that there are several important phases to consider on the bear side. The steel producing capacity of this country as it stands today is much greater than our ability to consume and export. In 1918, the actual output of steel aggregated 31,000,000 tons while producing capacity was estimated at 35,000,000 tons. In 1920 we produced 40,000,000 tons, last year 20,000,000 tons and this year probably 30,000,000 tons, but the main point is, if called upon, we could produce steel at the rate of 55,000,000 tons annually. 1923 is bound to be a year of keen competition. Fundamental conditions indicate that we are not entering a prolonged period of over-expansion and any stimulation in consumption will prove gradual and of a limited character. Producing costs, particularly fuel, transportation and labor, are high enough and the next major move, in conjunction with the law of action and reaction should be downward. Certainly this is not the time to be bullish on steel. Protection over the winter months is the prime buying incentive.

"It is questionable whether the steel industry is fully readjusted. It did not conform fully with the contraction of the economic cycle in 1920 and 1921 and this is one of the reasons why I am not partial to steel stocks. The underlying structure of steel stocks is not over-strong although of course individual stocks may show independent strength in sympathy with the action of the stock market."

General business as reflected in the index figure of the Babson chart is holding its own. Activity is 5 per cent below normal—the same as last week.

A minister recently told this story on himself: One of his first sermons, which he thought an excellent one, was preached in his home church. Seeking a compliment from a prominent member, he spoke disparagingly of it to him to draw him out. "Oh, well," was the response, "we all knew that you were not feeling well this morning!"

DR. HARVEY F. GARRISON

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MEDICAL MEN DISCUSS

MALARIA

Malaria will be the chief subject of discussion at the next meeting of the Southern Medical Association which will be held at Chattanooga, Tenn., November 13-16, 1922. As a part of the Southern Medical Association meeting the National Malaria Committee will hold its annual meeting on November 13th. On the next three days there will be held a Conference of Malaria Field Workers, where the problems in malaria control encountered during the past season's work will be discussed and plans laid for next year's work. All of the State Health Officers of the South, many prominent physicians and sanitary engineers, who are interested in malaria and its control will be present at these meetings and discuss the latest advances made in controlling this disease which is reckoned the most serious of all health problems in the South.

In addition to these meetings a malaria exhibit will be displayed during the entire week. This exhibit will give a simple but vivid picture of malaria and its effects upon the health and welfare of the South. How malaria is transmitted by the mosquito—How malaria has interfered with the agricultural and economic development of the South—How malaria can be controlled by education, by improving the standard of living, by destroying mosquitoes and their breeding places, by fish (top minnows which feed on mosquito wiggler), by taking enough quinine to actually cure instead of merely enough to temporarily relieve the chills and fever, by proper screening and by other measures which may be satisfactorily employed under peculiar local conditions.

The keen interest which is being shown by health officials, leading physicians and sanitary engineers of the South in the study of malaria fever is merely an expression of their judgment based on experience that the control of this disease is of more importance to the welfare of the people of the South at the present time than is the control of any other preventable disease. They also feel that in the past the seriousness of malaria to the South has not been properly appreciated. For these reasons a concerted effort is now being made by public health workers to rid the South of this menace to its prosperity. Practically every state health officer in the South has within the last few years secured special appropriations for malaria study and control, and with the cooperation of the United States Public Health Service and the International Health Board there is being actively conducted a well-organized campaign for malaria control in practically every southern state.

The Monticello Field

This year the field consists of Monticello, Oma, Providence and Rockport. All except the latter are in the Lawrence County Association. Next year Arm, which is near Monticello, will be taken into the group in place of Rockport.

We have had a prosperous year. Our meetings in the summer were good. The meeting at Monticello was great in foundation work, but closed too soon—no accessions. Rev. J. P. Harrington, of Crystal Springs, was with us. He is one of our best.

At Oma, Dr. P. I. Lipsy held forth the Word of Truth with great clearness and power—5 accessions.

At Providence, the pastor did the preaching—13 for baptism, 2 restored, and 1 by letter.

At Rockport, our beloved silver-tongued orator, J. T. Dale, of Col- lins, did the preaching—3 accessions.

It was the writer's good fortune to assist Brethren C. C. Chapman, J. J. Terry, C. W. Black and D. J. Miley in meetings this summer.

With Brother Chapman at Anti- ooch, ten miles west of Monticello—9 for baptism, 1 restored.

With Brother Terry at Carmel, four miles west of Monticello—4 for baptism.

With Brother Black at Mt. Zion, ten miles east of Shivers—13 for baptism, 3 by letter.

With Brother Miley at Cato, ten miles north of D'Lo—3 for baptism, 2 by letter.

It was a genuine pleasure and spiritual profit to be with these great pastors and their noble people.

C. E. BASS.

Enlistment in the Fifth

I think we have made good headway in organizing our district for the re-enforcement campaign.

We had a good meeting in Pearl River county. Had about 50 workers present. Elected Brother H. H. Webb county director and Brother W. R. Pearson secretary.

Divided the county into two parts. Discussed ways and means by which to reach all unenlisted folks.

Organized for a county wide evangelistic campaign.

They are to have two fifth Sunday meetings each fifth Sunday, one in the lower part of the county and one in the upper.

They are to have a pastors' conference once a month.

I feel sure with men like Webb, Estes, Culpepper, Walker and others, all these things will be done.

A. L. O'BRIANT.

BILLION DOLLAR BUG

Wellesley Hills, Mass., October 28, 1922.—In view of the sensational reports relative to conditions in the South, especially due to the boll-weevil, Roger W. Babson has been asked to make an analysis of the Southern situation as it now appears from the view point of a statistician. Mr. Babson's statement is as follows:

"In the so-called 'cotton belt', which stretches across many of the Southern states, is produced 6% of the world's supply of cotton. In fact,

this cotton crop has been so important that the South has practically given its entire attention to cotton and thus become a 'one crop' country. The boll-weevil is now destroying a large percentage of this cotton crop, so that in many sections only one bale of cotton is gathered where two were originally produced. Of course, great efforts are being made to control the boll-weevil, and science will ultimately find a solution of this problem. In the meantime, however, there are several factors to be considered.

"First, our supply of cotton will be greatly reduced until this weevil is controlled. The amount produced for the next few years may not be more than half of the requirements of former years. This means that high prices may be expected both for raw cotton and for all manufactured cotton goods for some time to come.

"Secondly, the South, which has been a 'one crop' country, will be forced to raise other crops and become at least self-supporting. In previous years the South has imported from the Middle West nearly all the corn and a large proportion of the meat which it has consumed. This year the South has raised sufficient corn for its own use. It is also successfully ridding itself of the 'tick' which is so detrimental to raising good cattle. Herds of fine stock are rapidly increasing, and the South, which has an ideal climate for all-year stock grazing, should soon be one of the most important stock raising sections of the country. This means that the Middle West will have a serious competitor in corn and stock raising.

"The third factor to consider is that the South will steadily increase its manufacture of cotton into finished goods. Already it is shipping large quantities of these manufactured cotton goods into the northern states. These southern mills can produce very economically and are at the source of the raw materials. This means that the cotton mills of the eastern states will have serious competition. Owing to the present immigration restrictions, these northern mills will soon be greatly handicapped as to labor supply, which fact should also aid the South.

"A fourth factor is that the southern farmers are employing less labor on their farms than under previous conditions, many of them reducing labor one half. The reason is that the farmers are planting a larger acreage in corn, hay, and other crops and less acreage in cotton. These other crops require less labor to work than cotton does. Today there is a very considerable unemployment of farm labor in the South. This means that there will be ample labor for cotton mills and other forms of manufacturing, and for the development of natural resources.

"Fifth and finally, the South is realizing its need of effort and struggle in order to hold its economic position. The boll-weevil is forcing upon it a new economic condition which it is now bravely struggling to meet. I believe it has the will to meet these new conditions, but it needs capital. The South has

large undeveloped resources. It has coal, mineral deposits, and water powers. Its seaport cities have good harbors which are strategically located for commerce with Latin America and Southern Europe. Thus, as the South more fully realizes and grasps the opportunities which it holds, it will grow and develop rapidly into commercial importance. This means that during the next few years the South will offer many very attractive opportunities for the investor. Just at present the South is hard hit by the boll-weevil; but this very fact is bringing it to a realization of its needs and opportunities. Thus, within a few years, a new economic condition should be established and the South should be more prosperous than at any time in the past."

The Babsonchart index dropped off one point this week, standing now at 4% below normal. This recession, however, has no especial significance. Further advance should be expected during the coming month.

DAVIS MEMORIAL, JACKSON HAS NEW JUNIOR B. Y. P. U.

Little Miss Mary Belle Ledbetter, the Corresponding Secretary of the new Junior B. Y. P. U. of the Davis Memorial church, reports their union one month old and A-1 for the month. They have thirty-six wide-awake members and continue to grow.

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A SERMON

By Tessa W. Roddey

Do we realize what a privilege and happiness we enjoy to be, because of Jesus and His death on the cross, which reconciled God to us, "No more foreigners and strangers, but fellow citizens with the saints, and of the household of God." Do we realize just what we owe to God for this happiness and privilege?

It seems to me that it's something we can never fully show our appreciation of, even if we were to work and pray every hour—and give all we are and have to His service—we could never fully live up to our privileges along the line of appreciation for our blessed state of being of the household of God.

And truly we have opportunities to show our appreciation, and there is a question that I wish every Christian in Mississippi would ask the individual self and heart, "What am I doing for Jesus to show my appreciation of what He has done and is doing for me?"

Truly the fields are white unto harvest but the laborers are few, and there are souls in danger all about us, and what are we doing? We are doing so much for our own, as we have an enlisted man in every district, and we should have—that is as it should be, and we should have a missionary in every county,—and now I ask you to think on this question "if we who have been reared under the brooding wings of the church people about us—thousands of them—who have never been in church, and have never had a leader in the Christian work, and who know not God to worship and love Him, need some one over them in the Lord?"

Try to imagine yourself without a pastor, church, Christian friends, Bible, neighbors; try to imagine yourself in a strange land with no knowledge of the language, and no ideas of the customs, and standards of the people, and with no time to try to be friends or neighbors and with no word or thought to connect with any one in any way.

Do you remember that Jesus taught the parable of "Who is my neighbor" and He said a man was down and beaten and stripped, and the priest passed by on the other side, and the Levite passed by on the other side, but the Samaritan went to him and helped him?

Thousands of people have come to our country who have been beaten by circumstances, stripped and made naked and they come to our country as to a refuge—having been told what this country is, and what will be done for them—and you know they are here, and you know your duty as a neighbor, and yet for years and years you have been passing on the other side.

There may be within a few blocks of you a woman who needs you so keenly and whose heart is crying out in a silence too intense for words to you to come in with neighborliness and kindness and helpfulness.

The spiritual isolation of thousands of foreigners in our Southern cities is pitifully tragic. They are isolated in six ways—and because

of six conditions—conditions over which they have no control, and can have no control, first, ignorance of the language, which is a complete isolation, ignorance of ways and customs, which is burdensome and hurtful; ignorance of God in a sense of real worship. Ignorance of prayer as we know prayer and ignorance of God's Word. The conditions in the countries from which these people have fled to us has caused them to pass through famine, war, revolution, and religious oppression and omissions that amount to no knowledge of Bible and no sustained Christian growth of any sort.

Many of them have never looked into a Bible. Many of them have never prayed to God directly, and would be somewhat afraid to try. In sickness they are easy prey to dishonest doctors, and in problems of various sorts. For instance, getting their relatives over here they are easy prey to dishonest lawyers.

They are industrious, frugal, and have a wonderful capacity for business, and manage well along many lines. They are resourceful, and, as I have found, for the most part, honest and true. They do not understand our laws and taxes, and fines, and it is somewhat difficult to deal with some of them along the line of keeping God's Day holy when they see native Americans breaking this day on every side and in every way.

Immigration laws and problems are difficult for them. Many lawyers seem to delight in taking a money advantage. All this makes them need friends and neighbors all the more.

Many of them have been in this country twenty years and have never been asked to attend a protestant church. We should feel ashamed of this. The possibilities for being neighbors to them and so carrying out the great commission are numerous and wonderful, and it seems to me that we have neglected our duty and privileges long enough and should do something definite and helpful right away.

You can mitigate the tragic conditions for them if you will. Let me suggest six ways to help in the pitiful isolation: First, teach them the language; this will be tedious at first, but you will feel that you are doing just what Jesus would have you do. Second, visit them and teach them something of the customs of our cities, and help them to understand many things that they do not understand. Help them to get honest doctors and lawyers. Teach them to read the Bible, and explain it to them, that it belongs just as much to them as to anyone else. Teach them to realize the beautiful truth that God meant for every man and woman and child to have and read His holy Book.

Teach them the names of the protestant churches, and invite them to attend and go get them and carry them with you until the strangeness wears off, and they feel at home there.

I spent one week teaching one woman the name and meaning of the Baptist Church. She could not pro-

ounce the word "baptist" and had not the remotest idea of what it meant. I spent two weeks teaching one woman to read Jno. 3, 16—and she is so happy because she can read in "His Holy Word." In our Mission which is small and we reach but few, we have come in contact with some extremely sad cases. One woman with little knowledge of her language and none at all of ours came here, and with a sick husband, has kept up a grocery business, raised and fed and clothed a family, and bought a home and has it pretty well furnished and in simple faith found a Baptist church and has kept her children in it. She said not long ago, "I am a Baptist, and if one church turn me down I go to another, and if that turn me way I go to 'another, and if all turn me way I have baptist church in my house. I be Baptist til I die."

She is grieved because she will have to be baptized again. She does not understand why. I have not yet found words to explain. If I had to decide I would let her join and let her alone about baptism until the contact with the members, study of the Bible, and growth in service caused her to desire to follow Jesus in baptism. I believe this would come.

There are endless problems. Suppose we try to do our Christian duty by them and give them one of themselves to be "over them in the Lord, to admonish, warn the unruly, comfort the feeble-minded, support the weak, be patient towards all men, see that none render evil for evil, but to teach them to follow that which is good."

Boyle

One of the most telling revivals in the history of the church has just closed with the Baptist Church at Boyle. Dr. H. L. Martin of Indianola did the preaching and Singer J. A. Brown, of Dallas, Tex., led the singing. Even though it was a busy time of the year, the congregations were large, and the interest good. Brother Martin has wonderful ability as a preacher and the Lord blessed his efforts. Brother Brown sings the gospel in his own inimitable way for the Master.

There were twenty-three added to the membership of the church and the membership was greatly revived.

We are trying to go forward for the Master.

E. V. MAY.

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BELZONI YOUNG PEOPLE
ENJOY WEEK OF STUDY

Each evening at six beginning Monday, Oct. 30th, the Intermediates came to the City Hall where we were holding our course. For an hour we wrestled with E. E. Lee's green back book, and mastered it before the week was gone. From seven to seven thirty lunch was served and then the Seniors came for an hour to study the Senior Manual. It was a delightful week. Those young people have a mighty fine pastor, one who is interested in them to the point where he puts them first in his thoughts and plans.

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A LUBRICANT—NOT A LAXATIVE

Some Meetings

Lonoke Revival Meeting

The First Baptist Church of Lonoke, Ark., has just closed one of the greatest meetings in the history of our church. The meeting was held under a large tent furnished by the State Baptist Convention Board, beginning on the 15th and closing on the 29th of October.

The Baptists throughout the great state of Mississippi will be interested to know that we had with us Roland Q. Leavell and R. L. Cooper of Mississippi. These brethren did a great work here and won the love and confidence of all our people. Leavell preaches the whole gospel in the power of the Holy Spirit, always careful not to use any high pressure methods, but simply allows the gospel he brings to stand on its own merits and faithfully trusts the Lord for results. I think I have never had a brother pastor with me in any meeting who did a more constructive work than he has done in Lonoke. Mississippi Baptists may well be proud of him, as they have in him one of the coming preachers of this age. Perhaps no young preacher in Mississippi has a greater future than has Leavell, and with his culture, faith and consecration to his task, we can but predict for him a marvelous career.

Cooper too is fine and knows how to sing the gospel into the hearts of men and knows also how to lead his audience in singing. He gets results. He is one of the very best yet in handling a large chorus.

The visible results are 34 additions to our church, all of whom are grown people and practically all of them on profession of faith. We raised \$22,000.00 in subscriptions and cash on our proposed \$35,000.00 church, which we propose to erect at once. Our people remembered Leavell and Cooper with a neat sum of \$513.50. Our church has been greatly revived and while the meeting has closed as far as our helpers are concerned, yet the work goes forward and the interest grows. Several new pledges on the church building came at the close of both morning and evening services, others are handing in large cash donations; one young man came by letter at the close of the morning service and one fine young man came on profession of faith at the close of the evening service Sunday.

May the Lord abundantly bless Leavell and Cooper in all of their work and send them back to us soon and may He lead the great host of Mississippi Baptists to certain victory.

Blessings on the Editor and the Record.

R. A. EDDLEMAN.

Life is a thing of ups and downs. We are today down in the trough of depression spiritually, and tomorrow we are high on the mountain peak. If we do our best while on the peak, we will not fall near so far in the trough. Let us do all the good we can while in the right spirit, and reap the blessings.

AN INVESTMENT THAT PAYS BIG DIVIDENDS

Like to make an investment, Dear Reader, in a going, proved concern whose dividends, payable in the coin of the Kingdom of Heaven, are guaranteed by God Himself?

Relish the idea of investing some of your money in a manner that when you come down to old age and begin to look back over your career and review its successes and its failures you can be assured in your own heart that the money thus invested went into building human character, training young lives for useful Christian service, relieving the sick and suffering, succoring orphan children, ministering in the name of Christ to the worn-out Baptist preachers who laid the foundation for our growth, and preaching the gospel of God's grace in the needy places in the homeland and on all sides of the globe?

Or are you interested in an investment whose returns you would not have to leave behind when you pass over the River, but which you can carry with you to lay down at the feet of Jesus to show Him how you used the talents He has given you?

If you can answer yes to these questions you'll be interested in learning the details of the Baptist 75 Million Campaign, the forward movement of Southern Baptists for the fuller carrying out of the whole preaching, teaching, healing and helping program employed by Christ while He was upon the earth and committed by Him to His disciples and their successors in the faith when He went home to be with God.

Inaugurated three years ago the 75 Million Campaign has collected to date more than \$35,000,000 in cash, representing nearly three times as much as Southern Baptists gave to their general missionary, educational and benevolent causes for the three years immediately preceding the launching of this Campaign.

And what has been accomplished with these larger receipts you ask?

They have made possible a vast enlargement of every form of our Southern Baptist general work, a few details of which can be noted here as follows:

1. In the realm of foreign missions: The Foreign Mission Board has been enabled to send out nearly 250 new missionaries, add 400 native workers to its staff, greatly increase the equipment in the way of churches, homes for missionaries, schools, hospitals and publishing houses in the older fields, and enter the new and inviting territory in Spain, Jugoslavia, Hungary, Roumania, Southern Russia, Palestine and Siberia, extending our possible mission audience to 900,000,000 people.

2. As to Home Missions: Outstanding in the field of home missions accomplishments as a result of the Campaign include the completion of the 1,000,000 Church building Loan Fund, marked improvements in the Mountain School system, embracing 37 schools; strengthening of the work in Pan-

ama, Cuba and the several other departments; erection at El Paso, Texas, of a modern tuberculosis sanatorium, and the setting of new records in evangelism.

3. As to state missions: The 75 Million Campaign has made possible a larger advancement in state missions perhaps than almost any other department of the work it is fostering. Up to May 1, 1922, state missions had received from the Campaign \$5,255,979.73. This sum has made possible the preaching of the gospel in many communities, aid to weak congregations in building houses of worship, greatly enlarging the training of our forces in the Sunday School, B. Y. P. U. and W. M. U., and in every other phase of state mission endeavor. As a consequence of this enlargement of state mission work many more people have been won to Christ than in any other similar period in Southern Baptist history.

4. In Christian Education: Indebtedness in the sum of \$3,000,000 overhanging our 119 Baptists at the outset of the Campaign, has been wiped out; badly-needed permanent improvements in the sum of \$4,000,000 have been completed or projected, and considerable sums have been added to the endowment funds of some of our larger institutions.

5. Concerning our Orphanage: At the outset of the Campaign Southern Baptists owned 17 orphanage while the Campaign has made possible 2 new ones, 1 in New Mexico and 1 in Maryland. All of those institutions have been enabled to increase their equipment, improve their maintenance and otherwise promote the interest of the more than 4,000 orphan boys and girls whom they are feeding, clothing, educating and training for Christian citizenship. The orphanages have received from the Campaign up to May 1, 1922, \$2,456,537.25.

6. In the field of Hospitals: At the outset of the Campaign Southern Baptists owned 12 hospitals, while today the number in operation has grown to 19 with 3 others in course of construction and 4 more definitely planned. The hospitals have received more than a million and a half dollars from the Campaign direct and this sum has been greatly supplemented by non-Baptist residents in the communities in which the hospitals are located. Southern Baptist hospitals are now valued at \$8,000,000 and during 1921 they and their staffs of physicians and surgeons gave free treatments valued at \$700,000.

7. Aiding Our Aged Ministers: Since the Campaign was projected the number of aged ministers and their dependent families aided by Southern Baptists has been doubled and the stipend that is given each has been increased by 100 per cent. The campaign has made possible the distribution in actual relief of more than \$300,000, the payments to this work during the past year being \$128,966.89. The relief and annuity board has now, invested assets of more than \$1,100,000.

IN MEMORIAM

Mrs. Rebecca Kizziah Godwin Fore
Born January 21st, 1851. Married August 7th, 1867. Joined the Baptist church next day and was baptized by L. P. Murrill, in Pleasant Hill church (Conehatta) in Newton county. She was the mother of eight children, five of whom lived to be grown. She passed away October 19th, 1922, at Rankin in Rankin county, Miss., and was buried at New Prospect church. Mrs. Fore was through more than half a century a truly consecrated Christian, and the light shone more and more unto the perfect day. She was a happy Christian and made others happy about her. By the side of her husband she walked and served with faithfulness in the church. For five months she was sick in bed and clearly foresaw the end approaching. She was fully prepared for it and passed over into the presence of her Savior, to await the coming of those who loved her. May the Father comfort her bereaved husband and children.

FORMER PASTOR.

Mrs. C. M. Norton

So far as we can learn Mrs. Norton is the oldest Post Graduate in the Sunday School course in the state, being 73 years of age. She is teacher of the T. E. L. Class in Columbia Baptist Sunday School. Some years ago she received her Normal Diploma and since then she has continued studying until she completed the entire course and received her Blue Seal last Christmas day. She soon began on the Post Graduate course, and on the first Sunday in September she received her diploma. She is working now toward the Gold Seal.

Mrs. Norton's life counts for much in her church and town for the Kingdom's work. She is always present at all the services in her church unless sick. Very few Sundays during the year but what she brings flowers to the church.

Her loyal, faithful and consecrated life is an inspiration to all the workers. She is truly a Mother of Israel in the church.

"J. W."

The good influence set in motion by the Campaign will keep on bearing fruit in the salvation of the lost, the development of Christians, the training of young men and women for service, ministering to the sick and orphans and caring for the aged preachers until Christ comes again. All who share in the Campaign will be rewarded by our Master when He comes, in the proportion that each has served the Campaign.

If you are a Baptist and have not had a share in this glorious movement, you have an opportunity to become enlisted between now and December 3, when the Re-enforcement program will be concluded. If you have already had a share in the Campaign, will you not employ the opportunity to tell other Baptists what they are missing and see if you cannot enlist them also in this glorious task of carrying out the world program of our Lord and Master?

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Rev. Gaines S. Dobbins, D. D.,
Professor of Sunday School Pedagogy and Church Efficiency in the
Southern Baptist Theological Seminary, has the following to say in reference to the Daily Vacation Bible School: "One of the most significant movement in the field of Religious Education, to extend the program of instruction in the Bible into the week days. The most practical and satisfactory. This type of school has come to be recognized as the opportunity of the church for a religious educational program for its entire constituency."

The State of Mississippi
So far there has been one Daily
Vacation Bible School conducted in
our State. This was at Forest Church
Forest, Miss. It embraced two weeks

DAILY VACATION BIBLE SCHOOL

In 1901 Rev. Robert G. Beville founded the Daily Vacation Bible School on the East Side in New York. Like the Sunday School movement it was designed for the children in the crowded parts of our cities. As the School proved its worth in the Sundays so the movement soon proved its value in providing wholesome entertainment and religious education, training in the Bible, during the week days of the vacation months from the free and public schools. The growth was as follows: during the fifteen years there had been conducted 375 schools; at the end of nineteen years, 1,574 schools; and in 1921 Dr. Beville reported 2,414 schools.

We are told that the movement is proving its worth in Canada and looked upon as an important factor in reaching the sixty million children in China who are "without school teachers, school books or school houses."

For over two months in Summer, school supervision is withdrawn from 20,000,000 children. For many of these the vacation is a happy time but for more it is a time of idleness, demoralization and danger. Churches should be equipped as daily centers to take care of and train these children.

Religious training is not allowed in our public schools. The duty of providing this training rests on the church. Thus far the Sunday School fails to reach 10,000,000 of our people between the ages of three and eighteen. Also the Sunday School is in session but a small part of one day in the week. The Daily Vacation School takes care of a large part of this need with from two weeks to two two months session five days in the week during the Summer vacation period.

This movement takes care of the social welfare of children irrespective of race, or creed, by giving them competent teachers, suitable and happy occupations, oversight of games, good songs, all combined with a program of Americanization and the Bible. This movement furnishes a field of service for alert college men and women filled with the spirit of service and fitted to be efficient leaders of children in worship, work, and play.

Rev. Gaines S. Dobbins, D. D., Professor of Sunday School Pedagogy and Church Efficiency in the Southern Baptist Theological Seminary, has the following to say in reference to the Daily Vacation Bible School: "One of the most significant movement in the field of Religious Education, to extend the program of instruction in the Bible into the week days. The most practical and satisfactory. This type of school has come to be recognized as the opportunity of the church for a religious educational program for its entire constituency."

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five days out of each week, three hours the day, from 8:30 to 11:30, during the month of July, 1922. The school was put on by the Baptist, Baptist instructors only, paid for by the Baptist, and held in the Baptist Church. The pupils represented Baptist, Methodist, Presbyterians, Catholics, Lutherans, Christian Science homes and some where no professions were made. The pupils were fifteen years of age and under while those who came, older than that, assisted in the school as instructors and helpers. Eighty-five boys and girls enrolled the first day and the total enrollment reached one hundred and fifty-six, with an average of one hundred two present, and sixty gold star pupils (those present every day). The total offering for the time was \$11.34 and the total cost to the church was less than forty dollars.

The Daily Program consisted of marches, worship, health and habit talks, songs, prayer, music, supervised play, bible stories, verse finding, reed and needle work, drawing, dramatics, outings, salutation of flags, and benediction.

There were no paid instructors in the school. The pastor with the valuable assistance of about thirty-five assistants an average of fifteen present each day, did the work.

Most every person who attended the school said it was the most significant movement in the history of this town and the churches here for the entertainment, training and religious development of the children.

The Home Betterment Congress
It is a very significant fact that the Southern Cooperative League for Education and Social Work is calling the moral leadership of the Southland in a great Home Betterment Congress to be held in Nashville, Tenn., December 3 to 6. The entire program for the four days will be devoted to a study of this supremely important subject and how to reinforce and exalt the home above all other institutions in modern society.

The leaders in this movement feel that the American Home is the fountain from which must flow the stream of Christian life which is the one hope of saving civilization in the next generation. They are calling upon churches and schools and other agencies in the sixteen Southern States to send delegates to help in leading a crusade for the purification and exaltation of the home.

It is felt that the South has a special responsibility in this matter.

Persons desiring to attend may secure programs and other information about this Congress by writing the Secretary, Mr. J. E. McCulloch, 937 Woodward Building, Washington, D. C.

Our pay up day had very fine results so far as the Seventy-five million Campaign was concerned, but we did not meet our expectations in regard to our Budget. We cut the overdraft from near fifteen hundred dollars to about twelve hundred and fifty. We shall have to cover this deficit by the first of January, if we are to meet the note for three thousand dollars at that time.

KANSAS CITY BAPTISTS NAME COMMITTEES FOR HAND- LING SOUTHERN BAPTIST CONVENTION

That Southern Baptists may now begin planning to attend the great Convention to be held in Kansas City, Mo., next May, and to make it convenient for all desiring information upon different phases of the Convention, the Kansas City General Convention Committee has appointed thus early chairmen of eleven very important committees for the comfort and success of delegates and visitors. Address the chairman of the particular committee in charge of the phase of the Convention about which you wish to enquire.

The committee chairmen are as follows:

Rev. O. P. Bishop, Bales Temple, Twelfth and Bales, Kansas City, Mo., Chairman of the General Committee.

Address all the Kansas City, Mo., unless otherwise designated.

Reception Committee—Dr. J. L. Gross, 6035 Brookside Blvd.

Pulpit Supply—Dr. D. J. Evans, First Baptist Church Office, 600 Ridge Building.

Finance Committee—Dr. G. Elton Harris, Calvary Baptist Church, 39th and Baltimore Avenue.

Convention Prayer Meeting—Rev. R. Fuller Jaudon, 2929 Harrison St.

Banquet Committee—Dr. A. J. Haggett, 3427 Olive St. All schools and colleges desiring information concerning time and place for banquets address Dr. Haggett.

Houses and Boarding Houses—Rev. D. H. Howerton, 6247 Lee St.

Free entertainment for Missionaries in Baptist Homes—Rev. E. J. Rogers, Kensington Avenue Baptist Church, 24th and Kensington Ave.

Hotels—Send for reservations to Rev. C. P. Jones, 1107 McGee St.

Publicity—Rev. Alvin G. Hause, 113 Northern Blvd., Independence, Missouri.

Exhibits—Dr. Hayes, Louisville, Kentucky.

Committee Upon Meeting Place for all Convention Committees—Dr. C. H. Berry, Central Baptist Church, 2300 East 10th Street.

ALVIN G. HAUSE,

Chairman Publicity Committee.

He Knew the Land Was There

To the sailors who saw the new land the discovery seemed a sudden stroke of luck. To Columbus it was only the proof of what he already knew.

The course of a new business is not as carefully charted as the channels of an old firm but the market is there. The man who goes after it will gain for himself, as the great navigator did for Spain, new and profitable territory.

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Draw Interest On Surplus Funds

Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in a per cent Certificates of Deposit in this bank, the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

Capital	\$250,000.00
Surplus	225,000.00

The Merchants Bank & Trust Co.

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